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LESSON BOOK
for the
RELIGION CLASSES
in the
CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS
Seventh Grade



Written for the General Church Board of Education
By AMOS N. MERRILL

Published by the
DESERET BOOK COMPANY

1924

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By T. ALBERT HOOPER
For the
DESERET BOOK COMPANY

PRINTED IN THE
UNITED STATES OF AMERICA
The Deseret News Press

INTRODUCTION

AMERICAN educational foundations were genuinely religious. Three hundred years of progress—political, scientific, industrial, and social—have substantially altered those foundations. The public school of today presents a curriculum quite unlike the curriculum of the seventeenth and eighteenth centuries. Religious liberty in a land like ours makes those changes both advisable and imperative.

And yet Americans today feel the need of a religious anchorage for life. The recent Chicago spectacle of disregard for life indicates the lack of the religious motive. To meet these conditions the Religion Class of the Church of Jesus Christ of Latter-day Saints attempts to supplement secular learning with religious truth. Not that the two are wholly separate and not that religious and moral truths are not incorporated into regular public school work—but the Religion Class offers a course specifically for the purpose of promoting an appreciation of moral and religious values.

The approach to these values which is made in this, the seventh grade reader is an approach through Book of Mormon Incidents. Such a study, it is hoped, will establish both a greater love for that book and a greater reverence for the Creator revealed in it.

For directions in the use of these lessons together with other helpful suggestions, teachers are referred to the Religion Class Hand Book now being issued for the workers in this organization.

LIFE'S CANVAS

Sunshine and shadows and laughter and tears!
These are forever the paints of the years
Splashed on the canvas of life day by day;
We are the artists, the colors are they.
We are the painters, the pigments we use
Never we're wholly permitted to choose.
Grief with its gray tint and joy with its red
Come from life's tubes to be blended and spread.

Here at the easel, the brushes at hand,
Each for a time is permitted to stand.
White was the canvas when first we began
Ready to picture the life of a man.
Now we are splashing the pigments about,
Knowing the reds and the blues must give out,
Soon we must turn to the dull hues and gray,
Painting the sorrows that darken the way.

Now with the sunshine and now with the shade
Slowly but surely the picture is made.
Even the gray tints with beauty may glow
Recalling the joy of the lost long ago.
Let me not daub it with doubt and despair,
Deeds that are hasty, unkind and unfair,
But when the last bit of pigments is dried
Let me look back at my canvas with pride.

Let me when trouble is mine to portray,
Dip, with good courage, my brush in the gray;
After the tears and the grief let there be
Something of faith for my children to see.
Lord, yet me paint not in anger or hate,
Grant me the patience to work and to wait,
Make me an artist, though humble my style,
And let my life's canvas show something
worth while.

—Edgar A. Guest.

CONTENTS

“Life’s Canvas”—poem by Guest.

Part I

1. How We Obtained the Book of Mormon.
 Gem—“Lights at the Window.”
2. What Is The Book of Mormon?
3. The Purposes of the Book of Mormon.
4. How We May Know the Book of Mormon is True.
5. The Story of the Book of Mormon.
 “God’s Mercy,” poem by Gary.

Part II

Introduction to Part II.

6. Obedience—Lehi Received an Inheritance in the Promised Land Because of His Obedience.
7. Fear of the Consequences of Sin—Laman, the Oldest Son of Lehi.
8. Resourcefulness—Nephi, the Younger Son, Saved the Family from Starvation.
9. Yearning for Knowledge—Nephi, the Man of Vision.
10. Tactfulness—Nephi as a Great Leader.
 “The World is Waiting for You”—poem by Calkins.
11. Wisdom—King Nephi.
12. Love for Liberty—King Mosiah, the Discoverer of Zarahemla.
13. Confidence—A Great Conference of the Nephites.
 “Thanksgiving”—poem by Park.
14. Adventure—Zeniff and His People.
15. Review.

16. Concern for Others—Ammon and His Brother Go on a Mission to the Lamanites.
17. Steadfastness—Ammon, Lamoni and His People.
18. Patriotism—Moroni, the Fearless Young Commander. “The Roosevelt Creed.”
19. Submissiveness—Amalickiah, the Man Who Failed. “Peace”—A poem by Longfellow.
20. Faith—Helaman and His Army of Boys.
21. Rowing Against the Stream—Alma, the Founder of the Church.
22. Rising Above One’s Faults—Alma, the Great High Priest.
“All Things Beautiful”—Selected.
23. Repentance—Corianton, the Wayward Son.
24. Caution—Korihor, the Anti-Christ.
25. Assurance—The Achievements of Nephi and Lehi.
“Labor”—A Poem—Selected.
26. Secrecy—Gadianton Robber Band.
27. Anticipation—Mormon and His Book.
“I Love the World”—A Poem by Alfred Osmond.
28. Review.

Part III

Special Lesson No. 1 (Christmas)—The Sign is Given.
Special Lesson No. II (Easter)—After the Darkness Came the Light—“The Light and Life of the World.”

RELIGION CLASS LESSONS

PART I.

CHAPTER 1

How We Obtained the Book of Mormon

The Book of Mormon differs from every other book in the world in that it was translated by the gift and power of God from plates of gold. Joseph Smith, the Prophet, was the man whom the Lord chose to do the work of translation and to give the book to the world. The plates which contained the record written in an ancient language had been hidden ages before by Moroni, the last Prophet of the Nephite race. In these latter days, this man, as a resurrected personage, came to the prophet Joseph, revealed to him their hiding place, and gave him permission to take them and retain them until the work of translation was finished. The following is the account which Joseph Smith gave of this very interesting incident:

"While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also a little above the wrists; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was

exceedingly light, but not so very bright as immediately around his person.

"When first I looked upon him, I was afraid; but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Savior to the ancient inhabitants; also, that there were two stones in silver bows—and the stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted "seers" in ancient or former times; and that God had prepared them for the purpose of translating the book.

"After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi; and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus:

'For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble: for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.'

"And again, he quoted the fifth verse thus:

'Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.'

"He also quoted the next verse differently:

'And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.'

"In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that Prophet was Christ; but the day had not yet come when "they who would not hear his voice should be cut off from among the people," but soon would come. He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated the fulness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here.

"Again, he told me, that when I got those plates of which he had spoken—for the time that they should be obtained was not yet fulfilled—I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

"After this communication, I saw the light in the room began to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was again left dark, except just around him; when, instantly, I saw, as it were, a conduit open right up into heaven and he ascended until he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance. I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary

messenger; when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside. He commenced, and again related the very same things which he had done at his first visit, without the least variation; which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

"By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before; and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family), to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive than that of building his kingdom; otherwise I could not get them. After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me the third time, the cock crowed, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

"I shortly after rose from my bed, and, as usual, went to the necessary labors of the day; but, in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me and told me to go home. I started with the intention of going to the house; but, in attempting to cross the fence out of the field where we were, my

strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything. The first thing that I can recollect was a voice speaking unto me, calling me by name. I looked up, and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received. I obeyed; I returned to my father in the field, and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as commanded by the messenger. I left the field, and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there.

"Convenient to the village of Manchester, Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all around was covered with earth.

"Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them.

"I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would it, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet

with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days * * * *

"At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge; that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he, the messenger, should call for them, they should be protected."

Exercises and Questions for Discussion

1. Locate Palmyra on the map.
2. The hill wherein the plates were hidden has two names. What are these names?
3. Describe the hill where the plates were concealed; from the picture in the front of the book.
4. What is there about the coming forth of the Book of Mormon that makes one desire to read it?
5. What other things were found in the box with the plates?
6. Why was it necessary for the Angel Moroni to visit Joseph Smith so many times before he delivered to him the plates?
7. Find in the Bible all the scripture which Joseph said the Angel Moroni quoted. Read these passages. Make a list of the events that were soon to come to pass.

A GEM

Light's at the Window

Free from the long night,
Where shadows abide,
Light's at the window—
Open it wide!

The light that you dreamed of
On landway and tide,
Light's at the window—
Open it wide!

And Love still is near you—
To sit by your side—
Light's at the heart's door—
Open it wide!

—Atlanta Constitution.

CHAPTER 2

WHAT IS THE BOOK OF MORMON?

The writer was once a missionary in a land far away beyond the sea. In that country it was the practice of the missionaries to go from door to door and deliver tracts or short discussions of certain principles of the Gospel of Jesus Christ.

About a week after the first tract had been left at the door, the missionaries would call with another tract of a different kind. On this second visit we were particularly concerned to have the people ask us into their homes and converse with us about the Gospel.

It was during one of these second visits that, as I knocked at a door of a very good home, I was met by a young lady who, in a very polite manner, inquired if I were the person who had left the tract about a week before. I told her that I was. She said, "Both father and I have read the tract and, if you have time, father would like you to come in for he wants to talk with you." I informed her that I had time for a conversation. "In fact," I said, "it is my business to converse with people about the Gospel."

She led me to a nicely furnished room evidently a home library. Near the table sat a gentleman about sixty years old. Both his hair and beard were silver white. The expression on his face was kindly. In fact everything about the actions of the man and his daughter gave the visitor the impression that these were cultured, genial people.

The girl, approaching her father, said, "Father, this is the young man who left us that tract about the Mormons." The father, with a look of earnestness on his face said, "We are pleased to see you, sir. We read your tract and while there were some things we did not exactly

agree with, yet it has been the subject of much conversation since we read it."

"It was kind of you to invite me in, and I shall be glad to answer, if I can, any questions that may have arisen."

"Father," said the young lady, "this gentleman can tell us about that book referred to in the tract—the Book of Mormon." "Yes, indeed," said the father, reaching for the tract. "I see here you refer to this book as the result of a latter-day revelation from God, a book of scripture of great importance. I have heard of a book called the 'Mormon Bible' or 'Golden Bible,' I don't just remember now which it was called. Is it that book to which this refers?"

I smiled at the inquiry of the old gentleman and at the same time noted the earnestness on the part of the girl. "Well, it has been called by both names, but, as a matter of fact, it is neither," I said with some feeling of confidence. I opened my brief case which I always took with me and took from it a Book of Mormon. As I did so, I asked, "Have you ever seen this book?" as I handed the book to the father, the daughter drew her chair by the side of his and they examined the book together with much interest. I noticed that they examined the title page very closely, even taking time to read it.

"Here," said the girl, "is the answer to our question." It is a record of the people of Nephi and the Lamanites, their brethren, and also the people of Jared who were scattered at the time the Lord confounded the language of the people.

"That must be the Tower of Babel," said the girl.

"No doubt," said the father.

"But who were the 'Nephites' and 'Lamanites'?" asked the girl.

"Those people I have never heard of," said the father.

"You have heard of the American Indians," I said. "The forefathers of these people were the Lamanites. The Nephites were the other branch of this people. This latter branch through war was destroyed. These people were the early inhabitants of America of whom the Book

of Mormon is a record. Their prophets and historians made their records of the people on plates of gold. These records were passed from one generation to another till they fell into the hands of one, Mormon, who made an abridgement of the entire history of his people. Mormon, after he had made his abridgement, passed the plates containing his abridged record to his son, Moroni, who, just before his death, hid them in a hill in a stone box in the western part of the State of New York. The hiding place of the record was revealed to a young man by the name of Joseph Smith. This young man was given power to translate these ancient records into the English language."

"If you will read the record you will see that the book is not only a record of the people, but that it contains an explanation of the principles of the Gospel of Jesus Christ as it was delivered to these ancient people by Christ himself, after his resurrection."

"I see," said the father, "why it was called the 'Mormon Bible' and also the 'Golden Bible.'"

"But father," said the girl, "these are not the true names!"

"No," said the father, looking at the back of the book. "It is 'The Book of Mormon' which name was derived from the name of the one who made the abridgement."

I now arose to go. The girl handed me my hat and thanked me for the time spent in the conversation. The father arose and came forward to shake hands. "I must read this book," said he. "Where can I obtain a copy?"

"Let me leave this one with you," I said, "I am lodging not far from here and intend to remain in this city for some time. You keep it till I call again. When I call again I hope we shall have as pleasant a conversation about the contents of the book as we have had this afternoon about what the book is."

Assuring me of their desire to converse with me after reading the book, they thanked me again and bade me a pleasant "Good afternoon."

Exercises and Questions for Discussion

1. Look up the words "translator," and "author" in a dictionary. Which of these was Joseph Smith?
2. Why is the Book of Mormon sometimes called a Bible?
3. What do you think happened after this man and his daughter read the Book of Mormon? Why?
4. What is the Book of Mormon?

CHAPTER 3

THE PURPOSE OF THE BOOK OF MORMON

The first edition of the Book of Mormon was published in the year 1830. The printing was done by Mr. Egbert B. Grandin of Palmyra, New York. He received \$3,000 for printing 5,000 copies.

Men who were fighting against the Prophet Joseph Smith and trying to interfere with the coming forth of the sacred record did all they could to prevent the publication of the book. When they learned it was to be published in spite of all they could do they held a mass meeting and decided not to buy a single copy of the book. This they thought would make all that had been done so far a failure. Of course, these men did not know that the Lord had a great purpose in bringing forth the work, but Joseph Smith knew about the purposes of the Lord, and that this was but the beginning. Since that time, the Book of Mormon has been published in the following languages:

English, French, German, Italian, Hawaiian, Welsh, Swedish, Dutch, Danish, Norwegian, Maori, Spanish, Samoan, Tahitian, Turkish (American characters), Japanese.

Many editions have been published. In all, many thousands of copies of the Book of Mormon have been given to the world, all in keeping with the purposes of the Lord. Elder Andrew Jenson, Assistant Church Historian, says:

"At the present time it is impossible to state exactly how large the respective editions have been, but it is believed that at least half a million copies of the Book of Mormon in English have been printed and distributed among the English-speaking people, principally in America and Great Britain. During the last few years it is known that about 100,000 copies of the Book of Mormon have been printed in Independence,

Mo., and nearly 200,000 copies in Chicago Ill."

"The last edition of the book was published in Salt Lake City, 1920. This is said to be 'by far the best and most attractive ever published.' " (1)

Why does the Book of Mormon keep gaining more favor in the world? What are the purposes which it is to serve? The answers to these questions are found in the statements of Moroni who was the last historian of the records of Joseph Smith who translated them, and of Mormon who abridged them.

1. From the statements of these men and many others, it appears that the Lord did many special things for His people who lived as a nation hundreds of years ago. These people were called **The House of Israel**. In course of time the enemies of these people came upon them, destroyed their nation and scattered into many lands those who were not slain or taken captive. Since that time these scattered peoples have been called **The Remnants of the House of Israel**. The American Indians and Jews are some of these remnants. In the Book of Mormon the Lord reveals **great** things He did for all those who kept his commandments and walked in the way of righteousness. The Lord made many covenants with these people as he did with his people whose record is given in the Bible. Many of these covenants have been forgotten. The Book of Mormon tells us that the Lord still remembers all of these and that soon He will fulfil His part of the covenants.

I. Andrew Jenson—"The Career of the Book of Mormon," **Improvement Era**, Sept., 1923, pp. 963-968.

'The Lord once came to these Book of Mormon people as their Savior. This fact they have largely forgotten. In fact, many of those who have read or have heard the story of the Savior's visit to their fathers do not now have faith in it. The Book of Mormon brings the testimony of a whole nation of people relative to the American ministry of Jesus and, in connection with the evidence found in the Bible, this testimony serves to con-

vince the modern Indian of the mission of the Savior and to persuade him to believe His Gospel.

2. Many people today are asking, "Is the Bible the word of God?" Is it necessary to do what the Bible says we must do in order to gain salvation in the Kingdom of God?" The Lord came nineteen hundred years ago and taught the people the best way to live. His disciples who were with Him wrote what He said and we have these instructions preserved in the Bible. To the Christians in that early day, what Christ taught was the Gospel. They believed and obeyed it. As the years have passed, some so-called Christians have come to doubt and actually to disbelieve what the disciples wrote. In short they have come to feel that it is no longer necessary to believe and obey the commandments of God as set forth in the Bible. The Book of Mormon bears witness to the great truths as found in the Bible and serves as another witness to the Gospel as set forth in the volume of scripture. For this purpose it was preserved and brought forth in the latter days.

3. Many truths which the apostles and prophets and even Christ Himself taught were never recorded. Some of the things which were recorded have been changed during the process of translation from one language to another.

The Book of Mormon sets forth in great plainness many of the precious truths of the Gospel which have been lost out of the Bible. It reveals other things which are necessary for us to know and thus serves the important purposes of restoring the truth.

It thus appears that it is the mission of the Book of Mormon to be a witness of our Lord. It establishes the fact that He is truly the Christ, the Savior of the world. It bears evidence that the Gospel which He taught was and is the power of God unto salvation. For these purposes it was written, preserved from destruction through many long centuries, and finally, in the latter days, brought forth by the gift and power of God to help all who would believe in it in their quest for salvation.

Exercises and Questions for Discussion

1. Why were the people of Palmyra opposed to Joseph Smith's publishing the Book of Mormon?
2. How is it that today there is no active opposition to the publication of the Book of Mormon?
3. Name all the books which the Latter-day Saints accept as standard works.
4. Ask your bishop or some of the leading people of your ward how a book may become a volume of scripture for the Latter-day Saints.
5. State the aim of this lesson and give the reasons why the Book of Mormon is an important evidence of God's work.

CHAPTER 4

HOW WE MAY KNOW THAT THE BOOK OF MORMON IS TRUE

Joseph Smith, who translated the Book of Mormon from the plates of gold, was once asked what the church which he had organized believed in. He set down thirteen statements or articles as The Articles of Faith of the Latter-day Saints. The eighth one of these reads as follows: "We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

One may hear people, some of whom do not even belong to the church, say that they **believe** the Book of Mormon to be a true record. Others say that they **know** that the Book of Mormon is the word of God.

There is a lot of difference between **believing** and **knowing** a thing. With the things that have to do with God and His work belief always comes before knowledge. Knowledge of things rests upon evidence that is sufficient to prove its truthfulness.

In the case of the Book of Mormon, young people may believe in it because they have been told by their parents that the book is true. In this case, they have as evidence, the word of their parents. They believe very strongly in what their parents say because, in their experience, they never have known their parents to tell anything but the truth. The word of their parents then becomes to them good evidence. Upon this evidence, their faith or belief concerning the book rests.

There are many evidences which tend to convince one that the record is true. One of the most important of these is the testimony of the three witnesses.

While Joseph Smith was translating the book he found in II Nephi that the author had prophesied that in the day in which the book should be delivered to the man who was to translate it, "that none shall behold it save it be that Three Witnesses shall behold it by the power of God besides him to whom the book shall be delivered."

These, however, were not allowed to see the plates or the "book" as Nephi put it ,until the work of translation was finished. After this was done, Joseph was anxious that these witnesses should see the plates and then testify this fact to all the world. Soon after the translation was finished, therefore, he asked the Lord concerning the three witnesses. He was told that the time had now come for the witnesses to see the plates. These three were Oliver Cowdery, David Whitmer, and Martin Harris. Oliver Cowdery, and Martin Harris were the men who had helped Joseph in the work of translation and David Whitmer was a dear friend of the Smith family. Joseph and Oliver were at the home of the Whitmer's in Fayette, in Seneca county, when they finished the work of translating. Joseph was so pleased when the task was completed that he wanted his parents who were living in Manchester, New York, to know about it. He sent the good news to them by a messenger. Joseph's parents in turn told Martin Harris and the three decided to visit Joseph and Oliver at the Whitmer home in Fayette. This town was about a day's journey by team from Manchester. The Prophet's parents arrived at the Whitmer home about sundown. The next morning Joseph, Oliver, David and Martin went into a little grove not far away to receive a view of the plates as the Lord had promised.

After humbling themselves before the Lord in prayer, the promise of the Lord was fulfilled. Joseph Smith describes the incident as follows: "Presently we beheld a light above us in the air of exceeding brightness; and behold, an angel stood before us; in his hands he held the plates which we had been praying for these to have a view of, he turned over the leaves one by one so that we could see them and discover the engravings thereon distinctly. * * * Immediately afterwards, we heard a voice from out of the bright light above us, saying: "These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear."

This was a wonderful experience for these men. They were almost overcome with joy, and their hearts were full of gratitude to the Lord because He had shown them such great favors.

In keeping with the instructions of the angel, these men published to the world the following testimony: "Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record, which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father and our Lord, Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless, and the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen."

This testimony has been published in every Book of Mormon that has been printed. It is a wonderful testimony to the truthfulness of the book.

A short time after this testimony was given eight other persons were permitted to see the plates. Their testimony confirms that of the three witnesses.

The effect of these testimonies is to cause us more firmly to believe in the Book of Mormon. Moroni, the last Nephite prophet to write on the plates, and the angel who revealed to Joseph Smith the place where they were concealed, told us how we may **know** that the book is true.

In the last chapter of the last book of the Book of Mormon Moroni says, "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real interest having faith in Christ, He will manifest the truth of it unto you by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things." (Moroni 10:4-5).

This then is the way we may **know** that the Book of Mormon is true.

Problems and Questions for Discussion

1. What is the meaning of the words, testimony, witness, reveal, evidence?
2. Give the names of the three special witnesses to the Book of Mormon.
3. The three special witnesses saw the plates in the late summer or early autumn of the year 1829. How long was this before the Church of Jesus Christ of Latter-day Saints was organized?
4. What evidence have we that would cause us to believe in the Book of Mormon?
5. How may we know of the truthfulness of the Book of Mormon?
6. Describe the incident of the three witnesses being shown the plates.
7. Learn the testimony of the three witnesses.

CHAPTER 5

THE STORY OF THE BOOK OF MORMON

(An exercise for silent reading)

Four important questions, relative to the Book of Mormon, have already been answered. These questions were: How Did We Get the Book of Mormon? What is the Book of Mormon? Why did the Lord Wish Us to Have this Book? and How May We Know That the Book is a True Record—a Message from God to His Children?

In the lessons which are to follow we shall consider some of the important incidents recorded in the book, and many of the leading characters whose labors had such an influence over the destinies of these ancient peoples. Before these details are given, however, it is important that the entire story be briefly told so that the reader may get a clearer idea concerning the time and importance of the incidents related in connection with the characters who are to be the special consideration of subsequent lessons.

The story related in the Book of Mormon opens about six hundred years before Christ was born with an account of Lehi and his family who lived in Jerusalem. At this time the people of that city had become wicked, so wicked indeed that the Lord had said that unless repentance came speedily destruction would be visited upon them.

The Lord raised up many prophets who warned the people of what was to come, and warned them to turn from sin unto righteousness. Their preaching had but little effect. Some of these good men were stoned and cast out, others were put into prison, and others were threatened with death. Lehi was one of these good men threatened with death. The Lord, knowing of the intention of the people, warned him in a dream to take his family and flee into the wilderness.

Lehi obeyed. With his family he traveled three

days before he finally reached the shores of the Red Sea. While they tarried there, the Lord gave a commandment that Lehi's sons, Laman, Lemuel, Sam and Nephi should make two return journeys to the doomed city; one for a certain sacred record (parts of the Old Testament) and one for Ishmael and his family of grown boys and girls, all of whom were friends of Lehi and his family.

Shortly after the union of the two families, the sons of Lehi married the daughters of Ishmael. The Lord then commanded them to continue their journey into the wilderness wheresoever he would lead them. This was across Arabia, through the more fertile parts, to the shores of the Sea of Arabia.

The company pitched their tents and remained at this place for several years. In the meantime, they raised crops and made other preparation for crossing the great ocean. Nephi, led by the revelations of the Lord, directed the building of a ship in which they were to sail for the Promised Land—the Land of America which was their future home. It is supposed they landed somewhere on the western coast.

Under the leadership of Lehi, they established what promised to be a permanent city. Soon, however, Lehi died. The trouble between Laman and Nephi, which had been brewing all during the wilderness journey, came to a focus. By right of birth Laman claimed leadership; by right of appointment and calling from the Lord, Nephi claimed it also.

Laman, and those who stood for him, decided that the best way to settle this dispute was to kill Nephi. The Lord, knowing the intentions of the older brother, warned Nephi to take all who stood for him and flee again into the wilderness. This he did, taking with him the sacred records, the sword of Laban which had been obtained in Jerusalem, the Director which the Lord had provided to help guide them in the wilderness and certain other things which were considered of much value. In this incident we see the basis for the tradition prevalent among the Lamanites for generations, namely, that the younger brother, Nephi, the founder of the

Nephite branch, had robbed his older brother of that which rightfully belonged to him.

Ever after, these two branches were known respectively, as Lamanites and Nephites. They inhabited different sections of the country. They developed different habits and customs and different types of civilization. The Lamanites inherited the curse promised to Laman and his followers if they persisted in their hateful and sinful ways. This, it appears, was a dark skin and a disposition to follow idle and loathesome ways of life.

After about forty years of separation these two peoples came to war with each other. The Lamanites were always the aggressors. Their excuse for fighting was that they might avenge the wrongs sustained by their forefathers at the hands of Nephi and his followers. The Nephites, while the Lamanites were leading an idle, nomadic life, developed fine farms and flocks and herds, and laid the foundation for a great city. The fruits of their labors they were not long to enjoy, however. The hatred of the Lamanites impelled them to go to war with the Nephites again and again. Finally, after about 400 years the Nephites were beaten in battle, and were about to be brought into captivity.

To avoid further difficulty, Mosiah, the king, led the Nephites a distance of twenty-two days journey into an unknown section of the country. He there found a strange people, whom the Nephites knew nothing about. These people were apparently industrious as they had built a fine city. The Nephites called them The People of Zarahemla, after the king who was reigning over them at the time. The city was known ever after by the same name. The Nephites made a treaty with this new people under conditions which enabled Mosiah, the King of the Nephites, to reign over both peoples. Zarahemla became the capital city of the Nephites and remained so for hundreds of years.

During all of the history of these people, periods of peace were followed by periods of war. When the people became sinful and disunited, the Lamanites would send an army to try to conquer them. To fight these armies and to keep them out of their lands was an absolute

necessity if the Nephites were to remain a free people. War was the scourge that compelled repentance and union. As long as they were faithful and a united people the Lamanites could not prevail against them.

The Lamanites did not believe in the true and living God. Many times the Nephites tried to convert them to a belief in Christ. In the case of the mission of Ammon and his brethren and also Nephi and Lehi these efforts proved successful. At one period these efforts was so successful that the historian declared that, on the whole, the Lamanites were more faithful in keeping the commandments of God than the Nephites.

At one time, a company of Nephites under the leadership of Zeniff, a venturesome man, attempted to live among the Lamanites. This undertaking was a failure; the Nephites, who attempted it were brought into slavery to the Lamanites. On the other hand, the Lamanites, especially those who belonged to the Church of God, could live among the Nephites in perfect peace. When they did so, they adopted the ways of the Nephites and became an industrious and Godfearing people. Under these conditions the curse that was upon them ceased to exist.

The Nephites tried various forms of government. First, they lived under a patriarchal form. This, however, lasted but a few years. Then the people wanted a king. Under this form, they lived for about four hundred years. Under Mosiah II this form was voluntarily given up and a free form of government under the reign of the judges was established. This lasted for about one hundred years. During a period of wickedness, just before the coming of the Savior to them they broke up this centralized government and established a tribal form. Under such a weakened condition, the Lamanites could go wherever they desired in Nephite lands.

During all their national life up to the establishment of a theocracy, or a form of government in which the church was dominant and which prevailed for nearly four hundred years after Christ, the Lamanites were ruled over by a king. Since the Book of Mormon is essentially

a story of the Nephite nation, but little is said about the details of the Lamanitish government.

Six hundred years after Lehi left Jerusalem, Christ, as the resurrected Lord, visited this people. His coming had been predicted by the prophets long before he visited them. Faith in Him had been taught and a church established in His name. Samuel, a Lamanite prophet, had predicted that when He was born in Jerusalem there would be a day, a night and a day in which there would be continuous light. This was to be the sign of His birth. About 33 years later there was to be a great storm accompanied by earthquakes, fire, and much disturbance and destruction. For three days there was to be no light at all. This was to be a sign of His death. After this He would come and visit them and teach them the same gospel that He taught to the people in Jerusalem.

According to the record, both of these prophecies were fulfilled. As the people were gathered at the temple in the land they called Bountiful, after the three days of darkness had passed, Christ appeared unto them. They rejoiced greatly in His presence and His teachings. He taught them the gospel, or plan of salvation, ordained apostles and teachers and established His church among them.

After His departure all the people joined His church and lived in peace one with another. There was no distinction between Lamanites and Nephites. There were no rich nor poor among them for they had all things in common. This condition prevailed for many years. During this time they developed a wonderful civilization upon the American continent.

At the end of this period, pride began to be manifest among them. They broke up their united order. Various kinds of churches and secret orders were organized. The old destructions between Lamanites and Nephites were revived. Once more war broke out among them—a war that in about fifty years resulted in the extermination of the Nephite race. The last great battle was fought at the Hill Cumorah. Only one Nephite was spared alive and he had fallen among the dead because of the loss of blood. After the victorious Lamanites with-

drew from the battle field, Moroni, for this was his name, stole away from the field of battle, got the plates upon which was written an abridged record of his people and upon these wrote the last sad story of the destruction of his people. He then hid the plates in the Hill Cumorah where they remained till Joseph Smith received them on the 22nd day of September in the year 1827.

GOD'S MERCY

Thank God for friends your life has known,
For every dear, departed day;
The blessed past is safe alone—
God gives but does not take away;
He only safely keeps above
For us the treasures that we love.
—Phoebe Cary.

PART II.

INTRODUCTION

'The reading of history and biography serves the useful purpose of developing in one ideals and attitudes that go far in the formation of character. Indeed, we may say that these, together with the acts one performs, are the fundamentals of character.

In our quest for the good things of life, such as faith, knowledge, friends, home, food, etc., we should do the things and become familiar with the facts which will promote the development of character. The many good things of life cannot be enjoyed nor a full and complete life be lived unless a character has been developed that makes these things possible.

The importance of character makes it vital that we provide for its development at the time and in the manner that will be most effective. Character is so closely associated with conduct and conduct is so important in religion that character development becomes one of the leading objectives of the religion classes.

Many virtues taken together make up a desirable character. It is well, therefore that we fix upon one virtue at a time, and by reading and thinking and solving problems, promote its development as much as possible.

The Book of Mormon is rich in character development materials. In the lessons which follow, taken almost wholly from characters and great events found in the Book of Mormon, an attempt has been made to magnify the following virtues in the hope that readers will see how essential they are to a happy and useful life.

The virtues emphasized are:

Obedience

Fear of the Consequences of Sin

Resourcefulness

Yearning for Truth
Tactfulness
Wisdom
Love for Liberty
Confidence
Love for Adventure Controlled
Concern for Others
Steadfastness
Ability and Disposition to Row Against the Stream
Rising Above One's Faults
Repentance
Patriotism
Caution
Submission
Assurance
Secrecy as a Virtue
Humility
Anticipation

That the life we are leading may be as full as possible, it is important that we not only know the meaning of these virtues but that we more particularly be trained in the practice of them until they become established in fixed habits.

CHAPTER 6

OBEDIENCE

Lehi Received an Inheritance in the Promised Land Because of His Obedience

In introducing the readers to Lehi, one of the great men whose history is found in the Book of Mormon, we should remember, that he possessed in large measure the virtue of obedience.

Just how important this virtue was thought to be in olden times is shown by the Bible story of a great leader of a company of soldiers who were to take a very important city. The general wanted every soldier who went with him to be obedient. He, therefore, ordered that the soldiers line up by the side of a stream and then lie down and lap water like a dog. Many of the soldiers refused to comply with this command and so were ordered to withdraw from the ranks. A few of the men complied willingly for they saw the purpose of it all. These went in the strength of the Lord against the city. Their efforts were crowned with success, and they received the honors of victory.

On another occasion the prophet of God said,—“To obey is better than sacrifice, and to harken than the fat of rams.”

Obedience is so important that it has often been the very gateway to success and happiness. That the exercise of this virtue until it became a habit brought a great reward is beautifully shown in the following account of Lehi, the progenitor of the great Nephite and Lamanite nations.

Lehi lived in the city of Jerusalem about 600 years before the Savior was born. The people of that city at the time had turned away from the Lord and His ways and were following after the things of the world. They had given themselves over to pleasure. Lehi, through obedience to the laws of God, had gained the spirit and

faith of the prophets. His heart was sorrowful, therefore, because of the things the people were doing. One night as he thought of these things he was given a wonderful vision. He saw in the vision God sitting upon His throne surrounded by many angels who were singing songs of praise unto Him. Then he saw one who was more glorious in appearance than the sun come down from heaven to the earth, followed by twelve others. A great book was given to Lehi and in the book he read concerning the destruction of Jerusalem.

The next day he told the people of this vision and of the destruction that hung over the city. He warned them to repent and be obedient unto God. They became angry with him and sought to take his life. In a dream Lehi was told to take his family and just such things as he could take with him and flee unto the wilderness.

Lehi was a wealthy man. He had gold and silver, a fine home and land. He had four grown sons, and probably two or more daughters. They all had their friends and life was very pleasant for them in the city. All this they were to leave. They must go unto the wilderness, suffer the hardships of wilderness travel, live in a tent and eat just such food as they could find on the way.

This was their sacrifice. You can well imagine that some of the family, if they did not believe in dreams, would complain. This they really did. Lehi's oldest two boys, Laman and Lemuel, at times made life very unhappy for the whole family. As one reads the story of the family life one is led to believe that only fear of what might befall them if they returned to the city induced them to remain with the family.

But what did Lehi and his family receive?

The Lord comforted Lehi by telling him that if he remained faithful He would lead him to a promised land, a wonderful land. Lehi and part of his colony (1) believed in the Lord and were comforted, but those who did not believe and were not faithful in keeping the commandments of the Lord were very unhappy.

Lehi and his people were led by the hand of the Lord eastward across Arabia to the borders of the Sea of

Arabia. Here they built a ship, loaded it with provisions and set sail upon the great waters in a southeasterly direction. After a long and stormy voyage they finally landed upon the continent of America.

The Lord now told Lehi that this was the promised land. It was to be given to him and his children as a land of their inheritance. They began to till the ground and plant the seed they had brought with them. The harvest was wonderful. As they explored the land, to their joy they found in the forests beasts of every kind, both the cow and the ox, and the ass and the horse and the goat and the wild goat, and all manner of wild animals, which were for the use of man! They also found gold and silver and copper.

But more than all this, they found the place where the Lord wanted them to be. Here, the Lord told them, if they would be obedient, he would make them a wealthy and happy people.

1. The family of Ishmael joined Lehi as they stopped for a short period three days' journey from Jerusalem.

Such was the reward of obedience. These people made the sacrifice of home and friends in the beautiful city of Jerusalem in obedience to God's warning and advice. Faithful, intelligent and willing obedience does not go unrewarded.

Exercises and Questions

1. What did Lehi receive in exchange for his home, by being obedient to the command of God?
2. Make a list of the virtues of Lehi's character that you admire.
3. To show the value of obedience, relate incidents from your own experiences, and from the experiences of those whom you know.
4. What bodies of water did Lehi cross in his journey to the Promised Land?
5. Why is America called the Promised Land?
6. Make a statement in your notebook of the objective of this lesson, together with the main points considered.

CHAPTER 7

FEAR OF THE CONSEQUENCES OF SIN

Laman the Older Son of Lehi

Sin is an obstacle in the path of many. Every one has the power to eliminate it from his life but comparatively few follow completely the example of our Savior who lived a life without sin. When sin is committed a law is broken and a harmful aftermath follows which is called the consequences. For example, the laws of health enjoin upon us the duty of changing clothes when it becomes wet. Many, however, fail to comply with this law, notwithstanding the fact that the experiences teach us that there is grave danger of catching a cold under these conditions. When, therefore, we sit in damp clothing and catch cold we suffer the consequences of our sin against health.

The poor fellow who after stealing is taken before the judge and is sent to jail for his crime is also suffering the consequences of sin. Such consequences as sickness or spending a part of one's life in disgrace in a jail are so grave that one should fear, and be impelled to live the best one can.

There is a higher motive than that which should keep us from sin. This higher motive is our love for God who gave us the law. If we love Him we desire to please Him just as we love to please our earthly friends whom we love. If we love Him and strive to please Him we keep His commandments—we strive to keep ourselves free from sin and its consequences.

The consequences of some sins are far more fearful than those mentioned above. For example, a blind man was once brought to the Savior and those who led him asked Jesus this question, "Who hath sinned, this man or his parents, that he was born blind?" It happened in this case that neither had sinned but the question and also the answer indicated that the consequences of sin are so awful that they not only ruin the life of the sinner but

also his children as well. Moses, a great prophet of God, went even farther than this when he said, "The iniquity of the fathers shall be visited upon the children unto the third and fourth generation."

There is no better example of the consequences of sin being visited upon the father and extending to his generations than is found in the case of Laman the oldest son of Lehi, and his descendants. One cannot read his history, either, without being moved by the fear of the consequences of sin. As you read the following account you may feel that he was partly justified in what he did; but, before you come to such conclusion, remember the many chances the Lord gave him to live a better life and how many times he was warned of the consequences of sin. The Book of Mormon reveals Laman as a man who committed many sins, some of which are of a very serious nature. It points out that his people also were sinful and therefore, all suffered fearful consequences.

In the Lamanites we see many virtues, and since we are to respect individuals, though we may loathe their sin, we are led to say with the poet,—

"Don't look for the flaws as you go through life;

And even when you find them

It is wise and kind to be somewhat blind,

And look for the virtue behind them.

For the cloudiest night has a hint of the light

Somewhere in its shadows hiding;

It is better, by far, to look for a star

Than the spot on the sun abiding."

This then is the story of Laman.

In those days, long before our Savior, the people who lived in the far eastern lands had customs that were very different from our own. The father, if he were a good man, was considered the patriarch and leader of his own family, and also of those who, for one cause or another, united themselves with his family. These little groups of people, often called tribes, had very simple

forms of government, very different from our own. The father or patriarch of the tribe was respected by all because of his place as leader. When difficulties arose, it was the head of the tribe who settled them. As long as he lived there was never any question as to the leadership of the group.

The oldest son, according to the customs of these early peoples, came into possession of many things that the other members of the family could not hope for, simply because he was the oldest son in the family. Two of the things which came to him through inheritance was the personal property of the father and the right of leadership. For younger boys to aspire to ownership or leadership and thus attempt to replace an older brother was considered improper and out of keeping with the customs of the times.

As we study the lives of these people and the incidents connected with their history we can get a very much better idea of what they did if we keep in mind a few of the important things concerning their customs.

Readers will remember, that in our last lesson the name of Laman was mentioned. Laman was the oldest son of Lehi. He had when Lehi left Jerusalem, three brothers, namely: Lemuel, Sam and Nephi. He may have had some sisters also, but since the girls and women played no conspicuous part in this history, they are not mentioned.

An incident occurred while Lehi and his colony resided by the shores of the Red Sea, about three days' journey from Jerusalem, that showed the true character of Laman. Lehi was told in a dream that the four boys must return to the city and get some plates upon which were recorded the holy scriptures. Laman could see but little use of returning to a city the people of which had sought the life of his father. "Anyway," he said, "we have nothing more substantial than a dream to indicate the importance of our going!" Notwithstanding the fact that he did not believe in what his father said about the dream being a message from God, he finally consented to go. When the brothers reached the walls of the city, lots were drawn to find out who was to go into the city

for the plates. The task fell to Laman. Why shouldn't he go! He was the oldest!

He went to Laban who was the custodian of the plates and asked for them. Laban became angry with Laman, called him a robber, cast him out and was about to kill him, so he fled from Laban as fast as he could.

When he reached his brothers outside of the walls of the city he was frightened and discouraged and wanted to return without the plates. Nephi insisted that they go to their father's old home, and get the gold and silver and precious things that had been left behind upon their departure into the wilderness. Having secured these precious articles they attempted to buy the plates. Laban still refused. He, however, wanted their precious things, so he sent his servants to slay the young men and take the property. The boys fled, leaving the precious things behind. These fell into the hands of Laban but the boys escaped with their lives.

Both Laman and Lemuel were now determined to return without the plates but Sam and Nephi would not consent. Laman said, "I am a leader of this party and we are going." Nephi said, "As the Lord liveth we shall not go until we get the plates." This made the older boys so angry that they began beating the young boys with rods. As they did so, an angel stood by their side and said, "Why do you smite your younger brothers with a rod? Know you not that the Lord hath chosen him to be a ruler over you, and this because of your iniquity?" It appeared that they did not know this, and further they did not believe it even if an angel did say so.

Laman was allowed to have no further part in the obtaining of the plates. To Nephi alone belonged the honor of obtaining them. After Nephi had obtained the plates the boys returned again to their father in the wilderness.

From the record one would conclude that Laman lived with other members of the colony, for the most part, in peace, helping with the securing of food and in doing such other things as were necessary to be done. Surely they had many good times together. Laman did his part when the colony was moving. He assumed

leadership at one time and organized to slay both his father and Nephi and make himself ruler. In this he failed. He helped in the building of the ship though he did not work willingly at times.

After the colony reached America, there is no evidence that Laman was a disturbing element in the company, at least while Lehi lived. Of course, he did not believe in the preaching of Nephi. This, to Nephi's mind, was a very serious matter, for he was appointed to be a teacher. However, there were so many things for Laman to do, so many new and strange things for him to see and so many new and interesting places for him to visit that there was but slight occasion for him to stir up trouble.

In course of time, Lehi, their great prophet and patriarch, grew old and feeble. He called Laman and all his children to him that he might give them a blessing. He told them to keep the commandments of the Lord. He said that no matter what came upon them, while they remained faithful the Lord would be merciful unto them and that their generations should never perish.

Soon after blessing all the children of his colony Lehi died. Now the struggle for leadership began. Laman and his brother Lemuel said, "It belongeth unto us, who are the elder brethren, to rule over this people." Nephi would not submit to the leadership of his older brothers for the Lord through the voice of an angel had appointed him leader.

The result of the struggle between Nephi and Laman was that the older man sought the life of Nephi, but he, being warned by the Lord, fled from them and took all who believed in his teaching with him. From that time for nearly 1000 years there were two peoples, the Nephites and Lamanites. Finally through wickedness the Nephites were all slain, but even unto this day the descendants of Laman remain, we call them the American Indians. These people have many virtues as well as many shortcomings. No doubt they resemble in many respects their leader who lived so long ago and from whom they got their name.

Problems and Questions for Discussion

1. What great mistake did Laman make?
2. Why was it impossible for Laman and Nephi to be agreed?
3. Make a list of all the virtues of the Indians.
4. What virtues did you discover in Laman as you read this brief account of his life?
5. Explain what is meant by the expression, "fear of the consequences of sin."
6. Make a list of the consequences of certain sins which are commonly committed. Show how each of these may become a handicap to the individual as he goes through life.

CHAPTER 8

RESOURCEFULNESS

Nephi, the Younger Son, proves Himself Resourceful

Resourcefulness is a rare and an important quality to develop. It has served those who possess it, on many occasions, and has been the means of their salvation. Many of the activities of the scouts are designed to cultivate it. Since it develops with experience obtained in rather unusual situations, the scouts are taken out in places where, with materials at hand in their native state, they are to provide shelter, procure food, make a fire without matches, etc. The one who is able to adjust himself to all of these situations is said to be resourceful.

A chapter from the story of the early life of Nephi, woven together from incidents found here and there in the Book of Mormon, serves as a fine illustration of the idea, that resourceful people do what appears to be the right thing at the right time. From the Book of Mormon we learn that Nephi was the fourth son in Lehi's family. When the family left Jerusalem to pursue their long journey into the wilderness Nephi was but a young man. He and the rest of his father's family had lived in Jerusalem in a very fine home. He had received such schooling as at that time the youth could receive in Jerusalem.

Nephi had this advantage over his older brothers:—he believed in his father and especially in the things which the Lord revealed through him. This made the leaving of everything in Jerusalem to travel in the unknown wilderness much easier.

It is no doubt difficult for us to appreciate the struggles of the family of Lehi when they were called upon to leave friends, companions, society, home, advantages which wealth affords, everything that surrounds people which makes them enjoy life, and travel in an unknown wilderness. They suffered all the hardships of a tiresome journey, knowing that they were never

again to return. One can leave home and friends with comparatively few heartaches if one is only comforted with the thoughts of returning and of the joys of homecoming. In the case of Lehi's family it was different—it was goodbye forever.

But little is said in the Book of Mormon about these struggles. When one thinks of the kind of young men Laman and Lemuel really were, one is led to believe that they really felt that, after all, their absence from Jerusalem would be but for a short time; that the hatred for Lehi would soon be forgotten, and then they would return.

As years pass, it became obvious that this was not to be. Thinking of this at times the older boys complained bitterly against their father because he had led them away from their home. Frequently they were possessed with the thought of killing Lehi and also Nephi and then what?—why, return to Jerusalem. This is why we say Nephi had the advantage. He had faith and through his faith was able to see, in part at least, the great work the Lord had for him to do.

As a leading spirit and a resourceful man, Nephi first came into view when Lehi called his sons to him and told them he had a dream in which he was told that the boys were to return to Jerusalem for the brass plates. Lehi explained that upon these plates were written the scriptures and prophecies of many of the prophets, and that therefore, they were of great worth to them. To the unbelieving, these records were of but little value. Laman and Lemuel complained at their father for making this request for they did not want to return. Nephi learned of their murmurings, but, unlike them, responded to his father's request with an obedience and confidence hinted in these memorable words:

“I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandment unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them.”

In this answer of Nephi is found the motto of his life, the mainspring to his successes. **I will do the things which the Lord commands.**

As all faithful men must do, Nephi did more than simply the things which he was commanded to do. Through his own good judgment he saw many things that had to be done. He did not need to be commanded in all things. He knew what had to be done in many situations, so he did whatever was needful for the purpose of carrying forward the work of God.

For food, the family of Lehi, as they traveled in the wilderness had to depend very largely upon what they killed on the way. In those days they used bows and arrows instead of guns for hunting. The bows were made of steel. The steel of which they were constructed was not the high quality steel that is used nowdays for automobile springs and many other purposes. It would lose its spring and then was no better than ordinary iron. It seems that each of the boys had a bow. With these in good condition they were able to kill all the food they needed. In course of time, however, the bows which belonged to Laman and Lemuel and Sam lost their spring and Nephi had the misfortune to break his. This made it necessary for them to depend upon their slings to procure food. With their slings they were not very successful in killing animals, so it came to pass in the course of time that they really were very near starvation. In such a situation Nephi showed himself to be a great leader. All of the company, save himself, murmured and complained about their hunger and hardships. The older boys blamed Nephi because he had broken his bow. They all felt that surely they would perish in the wilderness for want of food.

Nephi reminded the members of the company that the Lord had commanded them to go forward and therefore he knew that the way to secure food would somehow be opened. In these trying situations, Nephi conceived the idea of making a bow out of flexible wood and an arrow out of a straight stick. To this task he diligently applied himself fashioning it after the pattern of the steel bows. After it was finished his older brothers made fun

of him saying, "our younger brother is a fool!" Little heeding what they said, he followed the directions indicated upon the director which had been given these people for their guidance. When he arrived at the place indicated he found wild beasts, some of which he killed, and thus was able to save the company from perishing of hunger.

In the light of these experiences, he could now without presumption, encourage all the company to be faithful in keeping the commandments of the Lord. He had given evidence of his resourcefulness and had proved to them how necessary such virtues and such a course in life were. He had produced the evidence which showed that if they did as the Lord required He would never forsake them.

Problems and Questions for Discussion

1. Why was it easier for Nephi to leave his home and friends and go with his father than it was for Laman?
2. Of what use were the Brass Plates to Lehi and his colony?
3. Illustrate with a drawing how to construct a wooden bow and arrow.
4. Repeat Nephi's motto. Give a motto which you think would be helpful in life.
5. Relate incidents where you have seen the value of resourcefulness.
6. How much credit do you think resourceful people should give to the Lord for what they are able to do?
7. If the Lord through His Holy Spirit suggests the thing to be done is it then resourcefulness?

CHAPTER 9

YEARNING FOR KNOWLEDGE

Nephi, the Man of Vision

Awake, my soul and soar aloft,—
Take wing, ascend to greater heights,
The vision of that which is, or is to be,
Can ne'er be seen through clouded light.

Mount ye up! soar higher still,
On alpine heights there comes to view
The visions of the worlds, their destinies,
The truths of God, both old and new.

Then wing your flight to Pisgah's height,
Draw back the veil that hides the scenes.
The world reclaim, see man made free,
To talk with God and those redeemed.

In my youthful days I had a school companion whose example I felt was worthy of imitation and so I commend it to you. This young man never did a great deal of talking, especially when there was but little to talk about. He, however, did much thinking, and to provide materials for his thinking, he did much reading. During the spring and summer he worked on the school grounds in order that he might earn enough money to pay his way through school. I observed many times that he never went to his work without a book. He had no disposition to read during working time, but at noon, and during short periods of rest, he found leisure moments for reading. This young man yearned for knowledge. In time he accumulated a wealth of information that made his companionship delightful and caused him to be a favorite with his teachers. When in the presence of people who through travel, or reading, or by other experiences had acquired much information which he did not have, he asked many questions and paid careful attention to everything they said.

Of course, this youth developed into a well educated man as many like him had done before.

He had developed a wonderful human quality. He yearned for knowledge and truth. He never was at a loss to know what to do. When possible he was always in the company of great people either personally or through their writings. He thirsted for knowledge. This surely is the virtue the Lord wants us all to have, for He told the Prophet Joseph Smith that His people should constantly be engaged in gaining knowledge, to get it through faith and prayer and the reading of good books.

One of the finest illustrations in history of a young man who yearned for knowledge is found in the life of Nephi. He was constantly in quest of knowledge. He had access to but little reading material and the people with whom he could associate were limited to those in the small colony in the wilderness. He talked much with his parents and the things they told him made him yearn still more fervently for knowledge. There was, however, still another unfailing source of knowledge that he had access to. This was the fountain of all truth, the true and living God. From this source he received knowledge through inspiration and through dreams and visions.

His brothers called him a dreamer. This they did, not because they thought it was a good thing for men to have dreams, but in ridicule, for they did not believe in dreams, especially when people attempted to follow the course of action marked out in dreams.

Laman and Lemuel, it appears, did not understand much about dreams, or visions, as Nephi sometimes called them. They perchance had had dreams, but with them these manifestations had but little significance. The cause of the dreams that serve as guides is the Spirit of the Lord. It acts upon the mind of the individual while his body sleeps and causes him to see and understand things not otherwise understood. So it was with Nephi. This of course his older brothers did not believe. It was their idea that Nephi told them of these dreams and said that God had revealed things to him simply that he might have advantages over them.

Nephi did have the advantage over the others by

reason of his dreams because through these he obtained knowledge, especially of the future. Knowledge always gives one an advantage. It was through his dreams that he knew the future and a great deal about the land of promise toward which he was traveling. He not only had dreams but he had visions also. These he obtained in the daytime as well as in the night. Some of the most important visions he ever had were shown to him during the day.

The principal one of these was the vision concerning the Christ. Nephi, you will remember, lived about six hundred years before the Savior was born. He had a great desire to know about God and His plan of salvation. Lehi had told Nephi many things about God but Nephi wanted to know all that his father knew. He wanted to see what his father had seen, so he went to a quiet place in the wilderness and prayed with much faith that he might be shown the things his father had seen and of which his father had told him. As he prayed, the Spirit of the Lord stood by his side and said to him, "Nephi, what desirerest thou?" Nephi answered, "To see the things which my father saw." The spirit then asked a very important question. He asked Nephi if he believed in the things which his father had told him. It would have been quite impossible for him to receive a vision had he been unbelieving. Belief and faith are absolutely necessary if one is to receive direct revelations from the Lord.

After Nephi affirmed that he did believe, the Spirit said unto him, "Look!" Nephi looked and beheld a beautiful tree which bore fruit that was beautiful and designed to make all who partook of it extremely happy. The spirit then showed him the city of Jerusalem. In the city he saw a beautiful virgin who was to be the mother of Christ. After a time, this beautiful virgin bore in her arms a wonderful child. This was the Christ child. He saw the child, as a man, going about among the children of men. He healed the sick, He made the eyes of the blind to see. He made the lame to run and leap for joy. Many people believed in Him and followed Him. He was worshiped by the believing among the children

of men. After a time, he saw the Christ taken by wicked men and for no fault at all nailed upon the cross. Nephi also saw the Twelve whom He had chosen going about to bring souls unto Christ. After a time multitudes were gathered to persecute the Twelve Apostles and the other disciples of Jesus. Some were put in prison and others were put to death.

He was shown also what was to become of his own people. He beheld a very beautiful land, the Land of Promise beyond the great waters. Upon this land, his own people multiplied and became a great nation. During part of their history his people were obedient to the commandments of the Lord. Then they were prosperous and happy. During certain periods they would turn away from the paths of right. During these periods they had many wars with the Lamanites who had become a cursed and wicked people.

The thing that caused Nephi much sorrow was the vision of the complete destruction of his own people because of their wickedness.

Many other things were shown him which we cannot tell about at this time. The full account of them may be found in Chapters 11 to 15 of I Nephi which is the first book in the Book of Mormon. Turn to this account and read it. You will enjoy it greatly.

After this vision, Nephi returned to the camp in the wilderness much strengthened and with his knowledge of God's purposes much extended.

Problems and Questions for Discussion

1. What is the difference between a dream and a vision?
2. How is it that certain of our dreams never come true?
3. How is it that some of our dreams do come true?
4. Was it any advantage to Nephi to learn of the

things that were to take place hundreds of years in the future?

5. After you read the chapters referred to above, make a list of the things Nephi saw in vision.

6. Explain how it is that the person who has knowledge has an advantage over the one who does not.

7. What is the proper use to make of this advantage?

CHAPTER 10

TACT

Nephi as a Great Leader

Great men and especially great leaders usually possess that splendid human quality, tact. This means that these men have the ability to judge accurately as to the best course of action under different conditions. It also implies that these men have the ability to deal with men and prevail upon them to do the desirable things and yet feel well about it.

Many training programs have been organized to cultivate this virtue in the youth. Most young people take kindly to this training. That this is true is shown in the enthusiasm of the Scouts and the Bee Hive girls for their work and the pride they take in their abilities to do right things at the right time. In this attitude there is evidence that they appreciate the importance of tactfulness. It is fundamental in the character of any individual, young or old, who desires to achieve the greatest success in life.

We have read of many men who have been tactful and because of their resourcefulness have accomplished very unusual things. The Book of Mormon contains the life story of many such men but none of these showed this characteristic more than Nephi, as the following account of his experiences will show. As one reads the story of his life, one feels an ambition to become like him.

Nephi was really the leader in all the important activities of the colony, even before his father died. While Lehi lived, however, he, as patriarch was the recognized head of the colony. They lived under what is commonly called the "patriarchal form of government." Under this form the father was the patriarch and director. Lehi lived to see his family safely landed in the Promised Land. Before they left the far east they dwelt for quite a long time by the border of the great sea. It is probable that the place of their sojourn was somewhere on the

shores of the Sea of Arabia. (1) It may have been on the Persian Gulf. At any rate the place where they did rest was a very fruitful land. They found there much fruit and wild honey. They called the place Bountiful. It was in Bountiful that the Lord told Nephi to build a ship in which they were to sail to the Land of Promise. When Nephi told the other members of the company about what the Lord had commanded them to do, Laman and Lemuel made fun of him, saying, "Our brother is a fool, for he thinketh that he can cross these great waters." He is "led away by the foolish imagination of his heart." To carry out the commandments of the Lord, Nephi was in much need of help. Laman and Lemuel refused to give the needed assistance. With much earnestness Nephi urged them to work. The older brothers finally became angry and were about to throw him into the sea. It was then that the Lord came to his rescue. He so filled Nephi with His power that the older boys dared not touch him for many days. After several days the Lord told Nephi to stretch forth his hand and touch Laman and Lemuel. This he did, but he was still so filled with the Power of God that his touch gave them a severe shock. The power he demonstrated so affected his older brothers that they said, "We know of a surety that the Lord is with thee." From this time on they worked diligently under Nephi's direction until the ship was finished.

The ship was made after the manner which the Lord showed unto Nephi. It was not made the way the men of Nephi's day built ships, but the way the Lord revealed. It was so strong and seaworthy that the colony crossed the great ocean in it in safety. Even Laman and Lemuel said that it was a good one and that "the workmanship thereof was exceedingly fine."

When I think of this large ship and the weight it must have had after it was loaded with provisions for a long journey, several problems present themselves to me. I wonder if my readers can give the answers to any of them. Was the ship built on dry land or over the water? How was the ship launched? Did the company get into the ship before it was launched or after? Is the

Arabian Sea a tidal body of water or is it constant at the shore-line? What kind of wood was the ship made of? Did the ship have sails? If so, what were these made of? (2)

The voyage that at the outset gave good promise of being delightful, after a few days proved to be very tempestuous. The conduct of Laman and Lemuel and some of the sons of Ishmael and their wives became so boisterous and their treatment of the older members of the colony, especially Nephi, was so cruel that the displeasure of the Lord was kindled against them. This displeasure was made manifest in a great storm at sea which threatened the destruction of the entire company. This was a case where the righteous had to suffer with the wicked. Fear finally compelled repentance and humility on the part of the offenders. This was followed by a calmness of the sea which enabled them to proceed on their journey. Because of Nephi's faith, the compass, which during the storm would not work, began to indicate the direction the ship was to be steered. After many days—just the number cannot be determined—they arrived at the Promised Land.

This land was the land of America. All who have studied the history of this people agree that they landed on the western coast. The exact place of landing cannot now be determined. The Book of Mormon itself makes it very clear that the place where they did land was very delightful and fruitful. Nephi recorded:

“And it came to pass that we did begin to till the earth, and we began to plant seeds; yea, we did put all our seeds into the earth, which we had brought from the land of Jerusalem. And it came to pass that they did grow exceedingly; wherefore we were blessed in abundance.

“And it came to pass that we did find upon the Land of Promise, as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox, and the ass and the horse, and the goat and the wild goat, and all manner of wild animals, which were

for the use of men. And we did find all manner of ore, both of gold, and of silver, and of copper." I Nephi :18:24-25.

Thus because of the tactfulness of Nephi and his ability to cooperate with God, this company of people were able to cross the great ocean and to live in the Promised Land.

See page 53. (1) Open your geography to the map of Asia. From the shores of the Red Sea trace the journey of Lehi across to the Sea of Arabia, keeping in the most fertile parts of the land. They traveled in a "southeast direction" for a large part of the journey, then they traveled "nearly eastward."

See page 54. (2) If the students will read the 17th and 18th chapters of I Nephi, it may be that some suggestions will be given that will help in answering the above questions.

Problems and Questions for Discussion

1. Were Laman and Lemuel justified in not helping Nephi to build the ship when they had no faith in what he was doing?
2. Where did Nephi get his tools with which to work?
3. What commandment of the Lord did Laman and Lemuel break when they would not respect the wishes of their father and mother on the ship?
4. Describe the first camping ground of the colony of Lehi on the Promised Land.
5. On what occasions was the tactfulness of Nephi shown?
6. Does the tactful person need the help of the Lord in his work as much as the man who is not tactful? Why?
7. Show that tactfulness is a virtue that one should cultivate.

The World Is Waiting for You

The world is waiting for you, young man,
If your purpose is strong and true;
If out of your treasures of mind and heart,
You can bring things old and new;
If you know the truth that makes men free,
And with skill can bring it to view,
The world is waiting for you, young man,
The world is waiting for you.

—S. S. Calkins.

CHAPTER 11

WISDOM

King Nephi

Happy is the man that findeth wisdom,
And the man that getteth understanding,
For the merchandise of it is better than
the merchandise of silver,
And the gain thereof than fine gold.
She is more precious than rubies,
And all things thou canst desire
Are not to be compared unto her.
Length of days is in her right hand;
And in her left hand, riches and honor,
Her ways are ways of pleasantness,
And all her paths are peace. Proverbs.

The man who wrote the above poem on wisdom has the reputation of being one of the wisest men who ever lived. He considered this gift to be superior to all others and therefore strove all his life to cultivate it. The ability to know the best thing to be done coupled with the strength and courage to do it will assure success to all who adhere to it.

This does not imply that the wise person will never yield to the opinions of others. It often happens that this is the wisest thing to do. This is especially true when the cooperation of others is to be secured in the accomplishment of great things. Thus young people who at all times consider the wishes of their parents are following a wise course.

In seeking as an illustration a man among the Book of Mormon people who exemplified this splendid human virtue we find no better than Nephi, the first king of the Nephite nation. Among his fellows he was:

“Like some tall cliff that lifts its awful form,
Swells from the vale, and midway cleaves the storm,

Tho' round its breast the rolling clouds are spread
Eternal sunshine settles on its head."

Nephi was truly a wise leader. There can be no question about this in the mind of anyone who knows his history. It is wise for anyone to be obedient to the authority that is established, especially when that authority rules in the interest of the people. Nephi was, therefore, obedient to his father who, as long as he lived, served as patriarch of the family. Lehi, however, did not live long after the company arrived on the Promised Land. At the death of Lehi a great struggle for leadership began. Laman had accused Nephi of leading the people to a strange land, there to establish himself as king over them. The colony had certainly landed in a strange country, far away from Jerusalem, and Nephi certainly had been the leader. Lehi's death left a vacancy that someone must fill. Who should it be? The question was not submitted, it seems, to the members of the colony but in a short time they were called upon to decide between Laman and Nephi. The need for a decision came in this manner. Laman conceived the idea that the best way to settle the question of leadership was to kill his younger brother. At least twice before he had decided upon the same thing. This time his plans must carry!

For the third time the Lord came to Nephi's rescue. He warned him to flee from the wrath of his brethren and to take all who would go with him. This warning he heeded. They traveled northward into the wilderness for a long distance. The only ones who went with Nephi were those who believed in the warnings and revelations of God. These were the family of Nephi, Zoram and his family, Sam and his family, Joseph and Jacob, the younger brothers and his sisters. There may have been some others, but these are the only ones mentioned.

This small colony, probably about twenty-five or thirty people in all, traveled many days in the wilderness, and finally stopped at a place which they called Nephi. They took with them the brass plates and sword of Laban which Nephi obtained from Laban at Jerusalem,

the plates of gold which he himself had made soon after their arrival upon the Land of Promise (America), and upon which were recorded his own and his father's teachings, together with the history of the travels of his people. They also took seeds, their tents, and such other things as would be useful to a people in a new country.

Nephi's ambition was not to be ruler of the people, but rather to be obedient unto the will of God. When his people wanted to make him king he tried to persuade them that that was not the best thing to do. The old patriarchal order, or at least a free form of government, in his opinion, was better for them. But the people loved him and honored him and in spite of his protest made him king. He felt that it was wise to yield to the desires of his people. They looked to him for leadership and as king he could grant them all the freedom necessary for their growth and development.

As soon as he was made king he began to exercise his authority in the interest of his people. He felt that they must be taught in the learning of his father and be trained in the skills which pertain to the arts and trades. He appointed Jacob and Joseph to be teachers. He says,

“And I did teach my people to build buildings, and to work in all manner of wood and of iron, and of copper, and of brass, and of steel, and of gold, and of silver and of precious ores which were in great abundance.”

He says further that he caused his people to be industrious, and to labor with their hands. They built fine houses and temples and decorated them with beautiful woods and metals and thus “they lived after the manner of happiness.”

Nephi served his people as king for over forty years. He knew that Laman and his people were bitter enemies of the Nephites, so he made swords after the pattern of the sword of Laban. He hoped that neither he nor his people would ever need to use them, but he considered it wise to arm his people against the Lamanites in case of a possible conflict. Such a conflict arose after about

thirty years of separation of the two nations. The Lamanites, in their explorations of the country, finally found the people of Nephi and waged war upon them. Thus began the struggles between the two people which resulted finally, after about one thousand years, in the extermination of the Nephite people.

So great was the love of the people for Nephi that for a long time they insisted that their kings should be called Nephi. Under the wisdom of his leadership the foundation of a great nation was laid. He visualized the fruits of industry and the many advantages that come to a people who are skilled in the arts of agriculture and have the ability to work all kinds of woods and metals. He therefore trained the men among this people in these arts and the women to spin and weave and to make fine clothing.

In his wisdom he saw the great value of learning. He, therefore, organized his forces to promote the education of his people. He taught them to read and write and in this manner to communicate with one another.

To Nephi a knowledge of God and His ways was even more important than a knowledge of many other things, so a system of religioius training was organized and a knowledge of the true and living God was promoted among them.

Further evidence of his wisdom is seen in the contrast between the condition of his own industrious, prosperous and happy people and the people under the leadership of his brother Laman. While the Nephites lived in happy homes and had ample to live upon from their fields and the products of their flocks and herds, the Lamanites in their ignorance wandered naked in the wilderness living upon the fruits of the chase and delighting in bloodshed and in a loathsome life.

Problems and Questions

1. Time yourselves and find out how long it will take you to memorize the beautiful poem which intro-

duces this lesson. Report the time to the class next week.

2. Make a list of the things Nephi did which indicated great wisdom on his part.
3. What must one do to obtain wisdom?
4. Would you prefer wisdom or riches? Why?
5. What do you learn from this lesson?

CHAPTER 12

A LOVE FOR LIBERTY

King Mosiah, the Discoverer of Zarahemla

We have already discussed several virtues which contribute to a successful and useful life. The one now under consideration, A love for liberty, is so prominent in the lives of great men and great people that we must conclude that it is a very important characteristic of a free people.

What sacrifice of life and wealth liberty has cost! With what a price it has been purchased! How many wars have been fought to secure and to maintain it! While we in America deplore the loss of life that has been suffered to secure and maintain our liberty, no one believes the price that has been paid is too large for the prize that we possess.

You all remember the story of the pilgrims who came to America. They seem to have been impelled as if by a mighty force to leave the land of their birth where tyranny reigned and come to the Land of Liberty.

There is one thing that is wonderful about this great land upon which we dwell; it is this: While the peoples of the old world, for centuries were in bondage to the ruling classes and had their liberty much abridged, the people of this country enjoyed, for the most part, their liberty. From this fact this country has received a title that we delight to repeat and hear proclaimed: "the land of the free." Surely the boys and girls who have grown up in this great land and who do not possess, as an outstanding characteristic, the love for freedom, have not inherited that which true Americans possess. They should inquire at once what it costs to obtain it and then pay the price and get it.

With these thoughts as a background we can understand much better the history of Mosiah and his people of whom we shall now read.

Mosiah reigned in the city of Nephi about four hundred years after Lehi arrived on the promised land. In the meantime both the Nephites and the Lamanites had increased greatly in numbers. Even in the days of Nephi, and many times afterwards, the two people had been at war with each other. In Mosiah's day the Lamanites came against the Nephites to make war upon them. The Nephites defended themselves as best they could, but because of their weakness due to wickedness, they were not successful in driving the Lamanites back as they had done many times before. There were many good people among the Nephites, however, for whom the Lord had much respect. When, therefore, the Lamanites were about to overcome them Mosiah received a warning from the Lord to the effect that he should take all who would go with him and flee into the wilderness. Mosiah told the people of his warning. All who believed in his teaching gathered their flocks and herds, their provisions and such other things as a large company of moving people would need, and fled into the wilderness northward under the leadership of Mosiah.

It was a very serious matter for these people to leave their homes, their farms, and everything that they could not carry with them, and flee in this manner. Of course there were some who would not do it. What do you think became of these? Most of the people, however, believed Mosiah when he told them that it was better to leave all and escape with their lives and be free than to remain, possibly to perish, certainly to be in bondage to the Lamanites.

This great company of people traveled many days. At the end of their journey they experienced a great surprise. The Nephites thought they and their brethren, the Lamanites, were the only peoples on the promised land. Imagine their surprise, therefore, when they discovered after so many days' travel a large city of strange people in a beautiful valley on the banks of the Sidon, the famous river of Nephite history. The best of it all was, this new people whom they had found, were friendly and were glad to see these newcomers. The name of the king of this strange people, as it was called in Nephite

language, was Zarahemla. In honor of this King they called the city Zarahemla.

This new people must have been very friendly. They must also have needed help for they welcomed the Nephites into their city and their homes. They even recognized Mosiah as king. Ask your history teacher if there is another case in all history like it.

This new people could neither read nor write. Their language had become greatly corrupted. They had lost a knowledge of the true and living God. The only history they had was that which had been handed down by tradition from one generation to another. In this condition they were rapidly going into a state of barbarism. During their history, they had had much war and contention among themselves, and in this way many had perished. When one thinks of these things there is little wonder that these people welcomed Mosiah and his people.

After the people of Zarahemla had learned the Nephite language, Mosiah directed that they should be taught in all the learning of his own people, especially concerning the true and living God. The Nephites also introduced many new customs among them and in many other ways pointed their faces toward the rising sun of progress.

Mosiah, as you may imagine, was anxious to find out who these new people were, where they came from, and how. It appears that Zarahemla was the best informed among them, so Mosiah called him to his home and asked him to tell all he knew about his people. Zarahemla could not tell many details, but from him Mosiah learned that they had come out from Jerusalem at the time the city was captured and the people scattered or taken captive to Babylon under the order of the King of the Chaldees. (1) This occurred nine years after Lehi left Jerusalem. The people of Zarahemla were the descendants of a small colony of people who fled from Jerusalem at the time of the invasion with one of the younger sons of Zedekiah, (1) [2 Chronicles 36:11-21], King of Jerusalem, by the name of Mulek. In honor of this young prince, the people were called the people of Mulek. Just how they got

their ship to cross the great ocean and what experiences they had in getting across and in founding their city, Zarahemla, he could not tell.

Zarahemla was in possession of an old relic which belonged to his people. It was a large stone covered with a strange writing which they could not read. For a long time they had desired to know the meaning of these strange characters. Zarahemla told Mosiah about the stone and said that it was brought down from the North by a lone and strange man whom nobody could understand. This man had stayed with them nine moons. Mosiah also was interested in this story so he asked to see the stone. When Zarahemla showed him the stone he examined the characters through the "Holy Interpreters." This may have been the same instrument Joseph Smith had when he interpreted the Nephite records. At any rate, by the use of this instrument, Mosiah interpreted the writing on the stone, and found it gave a very brief account of the man who brought it, Coriantum, and the slain of his people. These people lived in North America and were called the Jaredites. A record of this people you will find in the Book of Ether in the Book of Mormon.

After this incident, Mosiah called many good men on missions to preach not only to the people of Zarahemla but to his own people as well. Because of the labors of these good men, the people were led to repent of their sins. As a result peace and good will were established and there was prosperity for many years.

Problems and Questions

1. Why do we have such a brief account in the Book of Mormon of Mosiah's reign?
2. Why did the Lamanites continually make war upon the Nephites?
3. How far was Zarahemla from Nephi?

4. How many peoples have we thus far mentioned who lived in America?
5. Explain why it was that when the Nephites were wicked they could not withstand the Lamanites.
6. Why is America called "The Land of the Free"?
7. Discuss the thought that it is better to die fighting for liberty than to be taken into bondage.

CHAPTER 13

CONFIDENCE

A Great Conference of the Nephites

There is a famine in the world; not a famine for food or for water or for any of the material things of life but for confidence in fellow men. The evidence of this famine is seen in the many difficulties that attend the settlement of the problems arising in connection with the great war. The great fortifications that are maintained and the immense armies and navies that are kept by the powerful nations of the world all indicate that there is a lack of confidence in the world generally.

Now confidence in our fellows is one of those splendid human characteristics that tend to keep the world at peace. Much business is transacted on credit which rests very largely on confidence. However, even in business there must be some evidence of ability to pay or the credit is very limited.

The confidence that the people of the church have in their leaders is one of the pillars upon which the church in its organized form rests. This has always characterized the Latter-day Saints, and as young people we must cultivate this virtue so that it will always characterize the attitude of the people of the church. The leaders in turn have confidence in the people so the work goes smoothly forward. If it were otherwise, trouble would at once develop.

Confidence begets love, and both inspire a feeling of loyalty that is necessary in the carrying forward of any great work.

As an example of the results of confidence the reader's attention is drawn to an account of a great conference that was held at Zarahemla in the days of King Benjamin.

In our last lesson we read about a great move which resulted in the Nephites leaving their beautiful city, Nephi, and finally settling in Zarahemla, the city that was

to be the capital city of the Nephites for many centuries. From all that is said in the Book of Mormon we conclude that this was a very beautiful city. It was located in a fertile valley on the banks of the River Sidon. The city was surrounded by high walls as were many other cities which were occupied by the Nephites. In one part of the city there was located a great temple. Around this temple were spacious grounds which provided ample room for the great throngs of people who, from time to time, went to worship.

In those days when people attended conference it appears that whole families would pack their tents and such provisions as they needed to last for several days and make it an occasion for a fine outing. Whether they went to the temple at Zarahemla to worship regularly once or twice a year as we do, can not be found out from the record. They were, however, subject to the call of their prophet and king, Benjamin. It was on such a special occasion that the incident which we are going to consider took place. Benjamin was the son of Mosiah I, who led the people from the Land of Nephi to the Land of Zarahemla. During the first part of his reign, the Nephites had several wars with the Lamanites. The Nephites finally prevailed and drove the Lamanites back to their own lands.

It followed in this case, as in other cases with other peoples, that periods of war were followed by periods in which the people were not faithful in keeping the commandments of the Lord. Benjamin, being a good man and knowing that the peace and happiness of his people depended upon their righteousness, sent many good men among the people to prevail upon them to keep the commandments of the Lord. After the people, in the main, had turned to ways of truth they enjoyed a period of prosperity which is pleasing to read about.

Under these conditions, Benjamin reigned till he was very old. Finally, when he found that he could no longer discharge the duties of his office he decided to turn the kingdom over to his oldest son, Mosiah.

In keeping with this desire of the king, a proclamation was sent out into all the land where the Nephites

dwelt calling upon them to assemble at a certain date at the temple in Zarahemla. In the proclamation the king told the people he had something of great importance to say to them.

The people by the thousands heeded the proclamation of the king and, according to their custom, assembled at the temple grounds with their tents and provisions. They pitched their tents about the temple in regular order with the door of the tents toward the temple. They had with them also the firstlings of their flocks. These they offered, according to the law of Moses under which they lived, as a burnt offering unto the Lord.

After everything was in order, King Benjamin found that the multitude which had assembled was so great that he could not teach them from within the temple, so he caused that a tower should be erected from which to speak to his people. As the king began to speak from the tower the people found that he was so feeble and bowed with years that he could not make himself heard.

So anxious was the king that the people should hear and know his message, that he caused his words to be written and after the meeting to be read to all who could not hear them as he spoke. The message of the king pleased his people greatly, so much so, that all of them were willing to do whatever the king desired them to do. Benjamin told the people of his own experiences during the time he had been king. He wanted them to know that to be in the service of one another was to be in the service of the Lord. He said "If I, whom ye call your king do labor to serve you, then ought not ye to labor to serve one another? If I, who have spent my days in your service, and yet have been in the service of God, merit any thanks from you, O how you ought to thank your heavenly King!"

He called the attention of the people to many things that the Lord had done for them. He told them that everything they had, their life, the food they ate, the clothing they wore, even the air they breathed were given to them by a kind Heavenly Father. In gratitude for all these abundant mercies, they ought to love Him and be faithful in keeping His commandments.

He further called the people's attention to the fact that he was feeble and full of infirmities; that it was necessary for him to confer the kingdom upon his son Mosiah. But said he, "if ye are to be preserved from falling into the hands of your enemies and live a prosperous and happy people, it is necessary for you to keep the commandments of God." After telling them many other things, all of which were designed to inspire in their souls a love for the Lord and a desire to keep His commandments, he asked them if they believed in his words. They said, "We believe all the words that thou hast spoken unto us; and also we know of their surety and truth." They said that the Lord had caused a mighty change in their hearts and that now "we have no more desire to do evil but to do good continually."

This expression of faith and confidence pleased the old king greatly. He said that this was the very thing that he most desired. Then he asked them if they were willing to enter into a covenant or to make a promise that they would keep the commandments of God. Every person who was old enough expressed willingness to enter into covenant by signing the pledge. This so pleased the king that he told them that from henceforth they should be known by a new name. They were to be called the Children of Christ, His sons and His daughters.

This was a very happy day for the people of King Benjamin. At the close of the great conference, the people, those who lived in the land beyond the walls of the great city of Zarahemla, gathered their tents and what provisions they had left and went with great joy to their own homes. The spirit of peace was over this people and for many years they were true to the promise they had made.

Problems and Questions for Discussion

1. Describe the scene at the Temple as King Benjamin spoke to his people.
2. What is the difference between the Land of Zarahemla and the City of Zarahemla?

3. In your opinion, how did the people travel in the days of Benjamin?
4. What evidence can you find that the buildings of Zarahemla were made mostly of wood?
5. What was the nature of the promise the people of King Benjamin made?
6. Of what advantage was the new name that the King gave his people?
7. What was the name of the king who was chosen as ruler after Benjamin?
8. Make a list of the evidence that the people in the days of King Benjamin had confidence in one another.

Thanksgiving

To the Giver of all blessings
Let our voices rise in praise
For the joys and countless mercies
He hath sent to crown our days;
For the homes of peace and plenty,
And the land so fair and wide,
For the labor at the noonday,
And the rest at eventide.

—William G. Park.

CHAPTER 14

ADVENTURE

Zeniff and His People

The story of the people of Zeniff is one of the most interesting and most instructive to be found in the Book of Mormon. It began about four hundred years after Lehi and his company left Jerusalem, and extended over a period of seventy-eight years. During this brief period many things happened which show the tendencies of human nature. It shows especially a natural tendency of people to go from one extreme to another. It shows also how the Lord may so govern things which from one point of view may seem a calamity that they may actually turn out to be a blessing. It also reveals the gentle and loving kindness with which the Lord deals with His children to bring about His will concerning them.

You will remember that in Lesson 12 we considered the story of the "Great Move," and how the Lamanites were about to capture the city and bring the inhabitants into bondage. Mosiah I saw the difficulties the people were facing, so he warned them to flee into the wilderness. As a nation they heeded his warnings.

After the people left Nephi, all that remained, as far as the Nephites were concerned, was a memory of beautiful homes, cultivated fields, pleasant forests and extended stretches of grass lands which served as pasture grounds for their flocks and herds. It has frequently happened in history that when people flee before an invasion they destroy everything and leave the country desolate. Not so in this case. These people left things just as they would have done had they been going off for a rather extended visit, only they took their flocks and herds and such provisions as they could take.

It is important that we get a clear idea of the condition so that we may understand just why certain people among the Nephites of Zarahemla, years afterwards, should desire to go back to Nephi.

After the people settled at Zarahemla, the fathers and mothers told and retold the stories of their wonderful experiences at Nephi, of their fine homes and comfortable surroundings. This would be very appealing to the young men and women, especially if the conditions in the new home were not so comfortable as they would have liked.

Then, too, some had recently been down there on a military expedition and although the expedition failed, it served to cultivate a very keen desire to return. The stories which the returning soldiers told of the beauty of the land, and of the cities, of the people who were yet there; all this was of great interest to many young men and women in the land of Zarahemla. Zeniff, one of the returned soldiers and a man who loved adventure, organized a company for the definite purpose of returning to Nephi to repossess the land.

It is impossible to tell how many went with him to the Land of Nephi. There must have been a large company, however, because only thirteen years after they got there they had a battle with the Lamanites in which there were two hundred and seventy-nine men slain and still there was a large fighting force left.

As soon as Zeniff and his people arrived in the land of Nephi he and four other men went to see King Laman and to make a treaty with him whereby they might go in and possess the land in peace.

Now King Laman was crafty. In this offer of Zeniff he could see an opportunity for his people to live off the fruits of the Nephites' labor. He, therefore, granted to Zeniff and his people two of their most important cities, Nephi, or Lehi-Nephi, as it was sometimes called, and the City Shilom with the lands about them. He ordered his own people to move out as Zeniff and his people moved in.

The people of Zeniff were industrious and in a fertile land like Nephi they soon began to prosper. In a few years they raised much grain and fruit and many cattle and sheep. This gave the Lamanites their opportunity. They began to come in upon them and to take whatever they could. A great army of Lamanites came on one occasion and began to take animals and stores of grain. The Nephites who resisted them were killed. The people

in these invaded quarters, fled to the City of Nephi for protection. By the order of King Zeniff an army was raised to defend these people and their possessions. This small army marched against the Lamanites, defeated and drove them out of the land.

Soon after this battle, King Laman died and his son, called Laman ,was made King. Zeniff also died and his son, Noah, reigned over the Nephites. Young King Laman had made no promises and he was ambitious to enslave the Nephites. King Noah was boastful and, unlike his father, did not keep the commandments of God. When he led his army to battle the men boasted in their own strength and did not rely upon the Lord as they did in the days of his father.

Because of the example of King Noah and the priests whom he had chosen as teachers, the people fell into many sinful ways. The Lord raised up the prophet Abinadi who warned them of what would come upon them because of their wickedness. But few believed this prophet. Finally he was taken, and by order of the king was burned at the stake. Before his death, however, he called upon the people to repent. If they failed to do this he told them they would be driven and slain by the Lamanites and, finally,those who were left, would be brought into bondage and have heavy burdens placed upon them and be driven under the whip as dumb animals.

After the death of Abinadi the people of Noah were not united. Those who believed in Noah and his priests persecuted those who believed in the teachings of Abinadi. Among those who believed was a young man, probably a priest of Noah, by the name of Alma. He was not allowed to preach publicly so he went about secretly, teaching the words of the prophet. When this came to the attention of the king, he sent his army after Alma, and those who were gathering from time to time to hear him. When Alma and his people saw the determination of the king to put an end to their worship, they took their tents and provisions and fled from the Land of Nephi into the wilderness.

Shortly after Alma and his four hundred and fifty

followers departed into the wilderness, a large army of Lamanites came upon the people of Noah. Noah, the king, commanded that his people should flee before the Lamanites. This they did but the armies of the Lamanites soon overtook them. Noah then commanded that all his strong men should flee and leave the old men and women and children behind. Only a few, however, obeyed this order. Those who did not, gave themselves up as captives unto the Lamanites. The conditions of captivity were that they were to give one half of all they had and one half of all they could raise to the Lamanites.

As the months passed, all the afflictions which Abinadi had prophesied began to be measured out to them. The Lamanites who were placed as guards over them, tied burdens upon their backs and drove them about as dumb animals. Three times the people took up arms against their oppressors, but each time their efforts met with failure. In these attempts many were killed and their efforts to obtain freedom only served to increase the hatred of the Lamanites. The people finally, in deep sorrow, submitted to their bondage in humility. In their humility they cried unto the Lord in their distress. 'The Lord was slow to hear them because they had been slow to call upon him. Finally He did answer their prayers. He moved upon a company of men from Zarahemla to go down to Nephi and see how the Nephites who had left for that place years previously were getting along. When they arrived they found the people, now under King Limhi, grandson of Zeniff, in these distressing circumstances. Plans were at once perfected for their escape. It was arranged that by night, while the Lamanite guards were drunken, the people of Limhi should gather their flocks and provisions and escape through the back gates of the city and pursue their journey into the wilderness toward Zarahemla. After about a twenty-two days' journey they arrived in the Land of Zarahemla where they were welcomed back to the main body of the Nephites by King Mosiah.

Problems and Questions for Discussion

1. Why were Zeniff and his followers so anxious to go to Nephi?
2. Why did King Laman receive them so kindly?
3. Explain why the people were so wicked under the leadership of King Noah?
4. What was the message of Abinadi?
5. What lesson do you learn from the story of the People of Zeniff?
6. Give several examples of situations in which the spirit of adventure led men to do great things.
7. Relate incidents in which so called adventurous people did very foolish things.
8. Who is the foolhardy person? Do you commend or condemn his actions? Why?

CHAPTER 15

REVIEW

How to Proceed with the Review

1. Read rapidly all the material in the review lesson.
2. Note the blanks to be filled out. (In last section of this review).
3. Note carefully the five main headings in this review (numbered with Roman numerals).
4. Learn the lesson headings. (Section I.)
5. Read the material in Section II several times. Associate these main thoughts with the lesson headings.
6. As you read the aims of each lesson (Section III) associate these with the lesson headings.
7. Fill the blanks found in Section IV.
8. Answer the questions in Section V.

Section I. Lesson Headings:

Lesson 1. How we got the Book of Mormon.

Lesson 2. What is the Book of Mormon?

Lesson 3. Why did God wish us to have the Book of Mormon?

Lesson 4. How we may Know the Book of Mormon is True.

Lesson 5. The Story of the Book of Mormon.

Lesson 6. Obedience. Lehi Receives an Inheritance on the Promised Land.

Lesson 7. Fear of the Consequences of Sin. Laman the Oldest Son of Lehi.

Lesson 8. Resourcefulness. Nephi, the Fourth Son of Lehi.

Lesson 9. Yearning for Truth. Nephi the Man of Vision.

Lesson 10. Tactfulness. Nephi as a Great Leader.

Lesson 11. Wisdom. Nephi as King.

Lesson 12. Confidence. A great Conference of the Nephites.

Lesson 13. Love for Liberty. King Mosiah the Discoverer of Zarahemla.

Lesson 14. Adventure. The Story of Zeniff and His People.

Lesson 15. Review.

Section II. The Main Thoughts of the Lessons:

Lesson 1. The Book of Mormon was translated from plates which the Angel Moroni revealed to Joseph Smith.

Lesson 2. The Book of Mormon is an abridged record of the ancient inhabitants of America.

Lesson 3. The Purposes of the Book of Mormon are:

a. To teach the covenants the Lord made to ancient Israel.

b. To bear evidence that the Bible is the Word of God.

c. To make more plain many precious truths obscured or lost from the Bible.

d. To bear witness of Jesus Christ that he is the Savior of the World.

Lesson 4. We believe the Book of Mormon because of the various evidences we have of its truthfulness. We know of its truthfulness because the Lord manifests it unto us by His Spirit.

Lesson 5. The Book of Mormon is an interesting story of great importance.

Lesson 6. Lehi left his beautiful home in Jerusalem but because of his obedience he received something of far greater value, an inheritance in the Promised Land.

Lesson 7. Laman, through disobedience, lost his right to leadership and brought upon himself and his people the consequences of sin.

Lesson 8. Nephi, because of his faithfulness, was promoted to leadership among the people of his father's house and proved a very resourceful leader.

Lesson 9. Nephi, because he yearned for truth was given visions of the future. These served as a constant inspiration to him.

Lesson 10. Nephi was a tactful man; he did what the Lord told him to do; he did what he saw was necessary to be done.

Lesson 11. As a wise King and ruler, Nephi served in the interest of his people.

Lesson 12. Mosiah loved liberty more than anything else. He therefore, led the Nephites from what appeared to be certain bondage into the land inhabited by another people. With these he united to the advantage of both.

Lesson 13. Moved by confidence in King Benjamin his people made a covenant with the Lord at the request of the king, that they would keep his commandments. This helped them to be faithful unto Him.

Lesson 14. The spirit of adventure impelled Zeniff to lead a company of Nephites into a dangerous situation. As long as they were faithful, the Lord preserved them from bondage. When they became wicked they fell into captivity.

Lesson 15. Review.

Section III. The Aim of Each Lesson:

Lesson 1. To awaken interest in the Book of Mormon.

Lesson 2. To give a clear understanding as to what the Book of Mormon is.

Lesson 3. To show the purposes the Lord had in bringing forth the Book of Mormon.

Lesson 4. To indicate the way to obtain a knowledge of the Book of Mormon and to cultivate a desire to follow the way the Lord marked out for obtaining this knowledge.

Lesson 5. To become familiar with the story of the Book of Mormon.

Lesson 6. To show that it pays to be obedient to God.

Lesson 7. To induce a fear of the consequences of sin. To cultivate a disposition to look for the good in men though they often manifest the worst side of their nature through their conduct.

Lesson 8. To convince the reader that faithfulness and resourcefulness bring their reward.

Lesson 9. To inspire faith in the visions which God gives to His servants.

Lesson 10. To show that tactful people do whatever is necessary to be done.

Lesson 11. To show that wise leadership implies service on the part of the leaders in the interest of the people.

Lesson 12. To show that it is better to lose everything in the world of a temporal nature than to be in bondage.

Lesson 13. To induce confidence in one another and also to show the value of a covenant in keeping the commandments of God.

Lesson 14. To show that the Lord is mindful of those who put their trust in Him, notwithstanding the fact that, when impelled by the spirit of adventure, they may do unwise things.

Lesson 15. To give a review of the work thus far completed and to offer suggestions that will aid in recalling the material presented.

Section IV. What I have Learned from Each Lesson:

Lesson 1.

Lesson 2.

Lesson 3.

Lesson 4.

Lesson 5.

Lesson 6.

Lesson 7.

Lesson 8.

Lesson 9.

Lesson 10.

Lesson 11.

Lesson 12.

Lesson 13.

Lesson 14.

Section V. Problems and Questions for Discussion:

1. Which, to your mind, has been the most significant lesson thus far presented? Why?
2. Give other aims for the lessons than those given above.
3. Determine by trial how much of the material of each lesson you can recall by reading "The Main Thoughts of each Lesson."
4. State the aims of the various lessons in such a way that they will have a personal application.

5. Study the things you listed under, "What I have learned from each lesson." Put a * at the beginning of the three most important things.

6. Give a vivid description of the following incidents:

(1) Lehi leaving Jerusalem.

(2) The Angel chides Laman and appoints Nephi leader.

(3) Nephi arrives at the camp with game which he has killed with the bow and arrow which he made in the wilderness.

(4) The arrival at the promised land.

(5) Mosiah and his people moving.

(6) Benjamin at the temple.

(7) People of Limhi in bondage to Lamanites.

7. Name the human qualities thus far illustrated by stories taken from the Book of Mormon.

8. Define each of these.

9. How may these be reduced to habits and thus become effective for good in our lives?

CHAPTER 16

CONCERN FOR OTHERS

Ammon and his brethren go on a Mission to the Lamanites

“Charity and love are healing,
These will give the clearest sight;
When I saw my brother’s failing,
I was not exactly right.

Now I’ll take no further trouble,
Jesus’ love is all my theme;
Little motes are but a bubble,
When I think upon the beam.”

A person can easily tell when a man is converted if he can only find out the desires of his heart. The things he does are the best expression of these desires. If a person is converted, he loves the Lord. If he loves the Lord, he will love his fellowmen also. If he loves his fellowmen he will do all he can to make them happy. Let us apply this test to a group of young men who lived in the city of Zarahemla during the reign of Mosiah II.

These men were the sons of Mosiah, the king. During their early life they did not believe in the church nor in any of the teachings of the prophets. In truth, they tried to destroy the church and thus hinder the work of God among the Nephites.

Their father was greatly troubled over their conduct. He felt that they had forgotten the position their father held and the influence either for good or bad his position gave them. Mosiah did all he could to persuade them to do right. His efforts, however, seemed to be unavailing in turning them into the way of righteousness. As a last resort he went to the Lord and said:

“Heavenly Father, my sons will not obey my counsel, but they insist on doing that which is not right. They are trying to destroy the work of the Lord in the earth.

They are having much influence with the people. Turn them by thy power from the error of their ways."

The Lord heard and answered this good man's prayer. He sent an angel to these boys and because of His mighty power these wayward boys were made to feel His awful presence. Before Him they bowed and promised to do right. They were shown how dreadful the consequences of their sins were, and how near they were to be cast off from the presence of the Lord.

The names of these young men were Ammon, Aaron, Omner, and Himni.

After their conversion they went to their father and told him how their hearts had been changed and that they had no more desire to do evil, but they wanted to do good continually.

These four boys, with certain others, went to their father, the king, and asked him to grant them the privilege of going on a mission to the Lamanites. The father at first denied their request for he knew the dangers attending such a mission. The Lamanites hated the Nephites, and whenever one of the latter was found in the land of the former he was taken and cast into prison. Just what would become of him then was a matter to be decided by the king of the Lamanites.

The young men would not take no for an answer to their request to go on a mission. They asked permission from their father again and again. The father finally, growing weary of their pleading, told the boys that he would take their petition to the Lord. He assured them that whatever was the Lord's will, that they might do. The word of the Lord came to the king saying: "Let them go up, for many shall believe on their words, and they shall have eternal life; and I will deliver thy sons out of the hands of the Lamanites." (Mosiah 28:6-7.)

When the king told these young men what the Lord had said there was much rejoicing. They were anxious to tell the Lamanites the wonderful story of God's love and of the happiness that comes to those who seek His favors.

But little is said in the Book of Mormon as to what took place when the company of missionaries left Za-

rahemla. When we remember, however, that the four sons—the only sons, of the king, together with some of the leading young men of Zarahemla were going to preach to the Lamanites we feel certain that there must have been a farewell given in their honor that was greater than anything that had been given in Zarahmela for a long time. The unbelieving, of course, would come to tell the boys how foolish they were to give up their rights to the kingdom and go on a mission that had so many perils in it. The believing would come to encourage them and bid them Godspeed on their journey.

Missionaries in those times did not go for two or three years as young men do today, but in the case of these boys they went for an indefinite time. As a matter of fact, this mission lasted about fifteen years. These missionaries went prepared, not only to procure their food from the wilderness, but to defend themselves in case they were attacked by wandering Lamanites who hunted through these sections.

After many days travel they arrived in the Land of Nephi. From a distance, they could see the cities of the Lamanites. They decided it would not be wise to travel any longer in a company, so, under the direction of Ammon, the leader of the company, they were assigned, each to a separate city.

This parting must have been a sad one. They knew well how the Lamanites treated all Nephites that fell into their hands. They knew, also, that if they were to be spared the fate that had already befallen many other Nephites, it would be because the Lord would preserve them. Just before they parted Ammon blessed each of them and spoke words of encouragement and bade them to put their trust in the promise of the Lord to their father, the king. After this blessing and setting apart, they said their farewells and each went to the city whereunto he was appointed.

The success that accompanied their preaching will be shown in our next lesson.

Problems and Questions

1. Give a clear definition of the word converted. Use the word in a sentence.
2. Make a list of the things a converted person will do that indicate his conversion.
3. Why did Mosiah refuse at first to let his boys go on a mission to the Lamanites?
4. What was the main purpose the missionaries had in mind in going to the Lamanites?
5. Describe the scene at Zarahemla as the missionaries left for their mission.
6. Describe the scene as they parted from one another in the Land of Nephi.

Peace

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenal or forts.
The warrior's name would be a name abhorred;
And every nation that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain!

—Henry Wadsworth Longfellow.

CHAPTER 17

STEADFASTNESS

Ammon, Lamoni and His People

When a boy I read the story of the perfection of the art of glazing china ware. Before this art was highly developed, china came from the kiln, rough and porous. A potter conceived the idea that his goods would be much better and look more beautiful if only they were glazed. But how was that to be done? No one knew.

To discover the secret many different mixtures were tried and many experiments with fluxing compounds were made. Finally a mixture was discovered that gave promise of success. To glaze with this particular mixture, however, required great heat.

In due time everything was ready for the final trial. The crude chinaware had been covered with the glazing mixture, the kiln had been properly laid, the wood placed, and what was thought to be an ample supply of fuel was gathered and placed near at hand, before the fire was lighted. As the old potter fed the fire he noted with delight the evidence of a successful venture. Finally the last piece of wood had been applied, and the heat had reached its greatest intensity. If this heat could be maintained for long enough the china would be glazed. But soon the fire began to wane for want of fuel. For a moment it seemed as if all were lost. In desperation the old man rushed to his house, and gathering such articles of furniture as he could carry, reduced them to fire wood, which he added to the flames. The flames flashed higher and the heat became intense. At this moment the glazing material formed a smooth liquid flux and spread evenly and beautifully over the surface. When it had cooled, the desired finish was produced. The goal had been reached.

Notwithstanding the protests of his wife, or the difficulties attending his effort, the old potter held steadfastly to his purpose. As a result success crowned his efforts.

Great undertakings require a steadfastness of purpose that holds one to a line of action in spite of great obstacles found in the way. When the engineers who built the railroad line across an arm of Great Salt Lake tested the roadbed, the great engine, which was being used in the testing, came to a weak point, reeled and finally pitched into the Lake. The roadbed had failed to support the enormous weight. In despair the engineers telegraphed the sad news to Mr. Harriman, then in New York, and asked for instructions. The great railroad builder wired back, "**Dump more rock.**" He had designed to shorten the distance between Salt Lake City and the coast and no obstacle could turn him from his purpose.

From the pages of sacred history one may read many accounts of men who, with unwavering efforts, held to their purpose. Great men of the past, whose deeds now inspire us to do our best, were steadfast to a purpose in a marked degree. In an age like our own the history of these unwavering men makes interesting reading for us all.

Sacred history offers no better examples of this excellent quality than is found in the life of Ammon and the people of Lamoni, whose history is recorded in the Book of Mormon. As you read their story note their unselfishness and the determination with which they accomplished what they conceived to be the will of God.

If we already have some notions about the Lamanites that interferes with our appreciation of their virtues let us remember that:

"Could we but draw back the curtains,
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judged we should;
We should love each other better,
If we only understood.

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good;
Oh! we'd love each other better
If we only understood."

It would seem very strange for us to see the missionaries who go out today, to preach the gospel, equip themselves with a gun and a good supply of ammunition just before starting on their mission. It would seem that they were preparing to go out to kill rather than to save. Yet there have been conditions in the past, as we shall presently see, under which it was very necessary for those who went to preach the gospel to prepare to defend themselves in a physical way if necessary from those who would do them harm.

In the days of our Savior when a crowd of soldiers and people were leading Him away to crucify Him, Peter, one of his beloved deciples, drew his sword and smote off the ear of one who was anxious to do the Savior harm. The Lord saw what Peter did. He immediately healed the man's ear and turning to Peter, said: "Put up again thy sword unto its place, for all they that take the sword shall perish with the sword." Under the conditions just referred to, it was not advisable for the disciples to have a sword. Under other conditions, however, he advised that those who were going out to preach and who were compelled to pass through a country where there were many robbers and thieves, if they had a sword, to take it. Because Ammon and his brethren had to pass through just such a country, it was deemed advisable for them to go on their mission equipped as soldiers.

When Ammon parted from his brethren, he went to the Land of Ishmael where King Lamoni reigned under the direction of his father, King Laman, who was king over all the land of the Lamanites.

As soon as Ammon entered the land of Ishmael he was taken, bound with cords and cast into prison. This was the way all Nephites were treated who fell into Lamanite hands. After a short time, Ammon was taken before King Lamoni, who had the power to decide just what was to be done with him. The king asked Ammon how long he intended to stay in his land. Ammon told the king that he desired to dwell among them for a long time and perhaps until the day of his death. During the course of the conversation Ammon said things that so pleased the king that Lamoni became very friendly, and wanted Ammon to marry his daughter. It is not difficult to imagine that Ammon felt that there were more desirable girls in the Land of Zarahemla than among the Lamanites, so he politely refused the offer of the king. Instead of becoming his son-in-law he asked to become his servant.

This was agreed to and Ammon's first work, together with a number of Lamanite servants, was to tend the flocks. At specified times during the day the flocks had to be taken to a certain stream for water. It appeared that there was but one place on the stream where the flocks could get to the water. The wandering Lamanites had, from time to time, in the past, come upon the servants of the king, scattered the flocks and stolen many of the animals. For this inability of the servants to protect the flocks the king had caused many of them to be put to death. When, therefore, upon the first day that Ammon went with the servants to water the flocks and the waiting Lamanites came upon them and scattered the sheep, the Lamanite servants were much alarmed.

This was Ammon's opportunity. He persuaded the servants to run with all haste and gather the flocks again. After this was done, Ammon ordered them to encircle the flocks while he went and contended with the robbers. He desired, if possible, to drive them away. For the first time Ammon found a use for his sword and sling which he had brought with him. He was so expert in the use of these weapons that he was able to kill several of the leaders of the robber band with sling shots. The robbers tried to hit Ammon but were unable to do so. They

finally became so angry that they rushed upon him with clubs. Ammon, in this situation, found his sword useful. He was an expert swordsman. The ability to use the sword, it seems, was cultivated by all the young men of the Nephites. As the robbers rushed upon him he parried off their blows and smote off the arms of those who attempted to strike him. It was a real struggle. There were many robbers but only one Nephite. This one Nephite, however, was a highly trained man, and it seems the robbers were not skillful. Ammon was also in the right and in the line of his duty and above all under the protection of the power of God. This gave him courage to contend boldly. When the robbers found that this Nephite was so clever in the use of the sword, that they could not get near enough to strike him they became frightened. Seeing their fright, Ammon rushed upon them and caused them to flee in confusion.

All during the fight the servants of the king stood awe-stricken. They did not understand the power of Ammon, nor how it was possible for him to fight so many men at once.

After the conflict was over, the flocks were watered and started for their pastures. Before leaving the watering place, Ammon ordered the men to gather up the arms of the Lamanites with whom he had had trouble and take them to the king. Why did Ammon want them to do this?

Ammon was very wise. He knew how to deal with these superstitious people. He had no desire to take advantage of them but he did want to be magnified in the eyes of the king and the people that he might get an opportunity to teach them the gospel. You can imagine then, that when these men took these evidences of Ammon's power and told of his adventure and determination to protect the interests of the king, Lamoni would feel that he was more than an ordinary man.

After the men had told their story, Lamoni had Ammon brought before him, but when the king looked upon him he dared not speak. Ammon read the king's thoughts. This astonished him more than ever. Finally the king told Ammon that if he would tell him by what

power he did these things he would grant him anything he desired. Ammon said, "Wilt thou harken unto my word?" The king promised not only to harken but to believe as well. This was exactly the thing Ammon desired.

Ammon in very simple terms, for it seems the king could understand no other kind, told him about God who dwells in heaven and looks down in kindness upon all His children; of his goodness toward their first parent Lehi; of the trouble between Laman and Nephi and how, because of the wickedness of their forefathers, Laman and Lemuel, and the sons of Ishmael, the Lamanites, their descendants, were in the condition they were in at that time.

The king was so moved by what Ammon said that he cried out, "Oh, Lord, have mercy; according to thy abundant mercy which thou hast had upon the people of Nephi, have upon me, and my people." After this the king became so overcome with joy and the power of God rested so abundantly upon him that he fell as if in a trance. In this condition he lay for three days. Finally, when he regained his strength, he arose and testified that he had seen the Redeemer of the world, and he knew of His love for all mankind. He testified of the truthfulness of the words of Ammon, and admonished all his household and all who were with them to repent of their sins and seek the Lord.

Ammon was then given permission to preach to all the people of king Lamoni. Many listened to him and believed in his words. Hundreds repented of their sins and of their hatred toward the Nephites. As many as repented were baptized into the church.

This was the beginning of the work of the Lord among the Lamanites which resulted in the conversion of many thousands of them. These buried their weapons of war and rather than shed the blood of their fellow men would suffer themselves to be slain.

The unbelieving Lamanites became so filled with hatred toward the people of God that they attempted to destroy them. In these circumstances Ammon advised the king to get his people out of the land. These con-

verted Lamanites under the direction of Ammon and his brethren went to the land of Zarahemla and were allowed to live in the land of Jershon.

These people were ever after known as the people of Nephi by the name of Anti-Nephi-Lehi or the people of Ammon.

Problems and Questions for Discussion

1. Learn the poem with which this lesson begins.
2. Make a list of the things Ammon gave up in order to go to preach to the Lamanites.
3. Show that Ammon was justified in what he did to gain the favor of King Lamoni.
4. Would it have been better for Ammon to marry the king's daughter? Why?
5. Show that the results of the mission of Ammon and his brethren were important for (a) the Lamanites, (b) the Nephites.
6. Point out the incidents related in this lesson which indicate the steadfastness of Ammon.
7. Under what conditions does steadfastness become a highly prized quality?
8. Give examples from the lives of others which indicate that the persons possessed this characteristic.

CHAPTER 18

PATRIOTISM

Moroni, the Fearless Young Commander

During the years of Nephite history when kings ruled, it was not uncommon for the king to go before his armies and lead them against the foes that would take away their liberties. Already we have related how that in the day of Mosiah II this great man voluntarily surrendered his right to rule and advised the people to elect their ruler by the vote of the people. The people accepted this advice and elected men to rule whom they called judges. These men, when elected, had the power to appoint whomsoever they would to be captains of the army.

In those days, before a man was appointed to this responsible position, he must give evidence that he was moved by the spirit of patriotism. This is the spirit that leads men to sacrifice everything for the welfare of their country. Because of it the liberty that is now enjoyed by all free people has been preserved. Boys and young men may be moved by it as well as older men. In every age of the world this is the virtue that the youth, who later in life carry heavy responsibilities in free government, in times of peace as in times of war are, said to possess. It is the spirit which leads one to ask in the words of the poet:

“Is there a man with soul so dead,
Who never to himself had said,
This is my own, my native land?”

One would seek in vain through the pages of Nephite history to find a man who exemplifies this virtue more than did Moroni, the fearless young commander, who, at the age of twenty-six years, was given charge of the Nephite forces during a period when superior Lamanite forces invaded the land of the Nephites and attempted to take away their liberty.

In the days of which we are speaking, the movement of large armies was slow. When, therefore, the Nephites were informed that the Lamanites were gathering armies to come against them, the Nephites lost no time in preparing for defense. Moroni, with all haste, ordered that his men should prepare shields and heavy clothing to protect their bodies, and swords and cimeters and other weapons with which to fight.

Moroni gathered his armies in the Land of Jershon, not far from Zarahemla, and there awaited the coming of the Lamanites. The Lamanites, when they arrived at Jershon and saw how well prepared the Nephites were to meet them, decided not to go to battle at that place for they had no shields for their heads and arms and vital parts of the body as did the Nephites. The Lamanites "were naked, save it were a skin which was girded about their loins."

Zerahemnah, the commander of the Lamanites, withdrew his armies without giving battle. Later, however, he attacked at another point. In this attack, Moroni had his armies so cleverly placed that notwithstanding the fact that they were few in number as compared with the hosts of the Lamanites they completely surrounded the Lamanites and soon had them at their mercy. Under these conditions, Moroni ordered his men to cease fighting the Lamanites and gave them the promises that if they would deliver up their arms and promise never to come again to battle, he would let them go in peace. Zerahemnah threw the arms at Moroni's feet but said he would not give a promise to fight no more. Moroni then returned the arms to the Lamanites and said, "Behold, we will end the conflict." In the conflict that followed, Zerahemnah lost his scalp. Thousands of his soldiers were killed and those who surrendered with a promise that they would never come to battle again were allowed to depart.

In this great conflict, Moroni and his men were fearless, for they put their trust in God and fought for their liberty. They were patriotic freemen.

When people are moved with patriotism their love for their homes and their country with all its institutions,

finds no bounds. We often see a greater manifestation of this virtue in the deeds of the generals than in those who fight in the ranks or provide for the soldiers. It does not necessarily follow, however, that they are more liberty loving.

Moroni and those who flocked to his standard furnish one more illustration of patriotic devotion. The incident now to be related occurred about a year after the incident related above.

After the armies of Zerahemnah had been defeated and peace had been established in the Land of Zarahemla, the elders of the Church went forth preaching the gospel. Many believed all that they were told but a large number of the Nephites would not believe. The unbelievers decided to establish a kingdom and chose Amalickiah to be king. Moroni determined that these people who loved honor and office more than they loved their country should not be allowed thus to break up the freedom of the Nephite government. He, therefore, led his army against them. They saw his determination to put a stop to their plans so as many as could escape fled to the land of the Lamanites. Amalickiah was among those who escaped.

Moroni knew this man and his determination to rule. He also knew that there were many among his own people who were not patriotic. In those who held petty offices especially, he had no confidence. He knew the Nephites who had dissented would join the Lamanites and the two forces would come to battle against him. His armies were small and must be enlarged. This could only be done by volunteer enlistment.

Great as he was, Moroni in his day, as Lincoln did in our own day, laid the matter before the Lord in prayer. After he had prayed, he decided upon the following plan for getting volunteers. He tore a large piece of cloth from his cloak and wrote the following inscription upon it:

“In memory of our God, our religion, and freedom, and our peace, our wives, and our children.”

This he tied upon a staff as a flag and called it the "Title of Liberty." He then prayed again and asked God's blessings upon his efforts.

After fastening his armor he raised his "Title of Liberty" and went to all the cities of his people. Wherever he went he would cry with a loud voice, saying:

"This is a chosen land, and a land of liberty. Whosoever will maintain this title upon the land, let them come forth in the strength of the Lord, and enter into a covenant that they will maintain their rights, and their religion, that the Lord God may bless them."

Thousands heard him and joined his army. Those who joined threw their cloaks at Moroni's feet as a testimony that they would be faithful in preserving the liberties of their land and the freedom of the people.

Moroni thus raised a large army with which to defend the liberty of the land. The spirit of liberty that moved him to action, moved his men also. With this spirit in their hearts, they successfully fought to preserve that which was choice beyond all price—their liberty.

Problems and Questions for Discussion

1. Make a list of the things a patriotic person may do for his country.
2. Show how one may be loyal to his fellows or his church.
3. What were the motives of the Lamanites in coming to war against the Nephites?
4. Relate the story of the "Title of Liberty."
5. In what way did Moroni resemble Lincoln?
6. Why would the Lamanites not give their promise to come to war no more?
7. What characteristics did you discover in Moroni that you would like to have in your own life?
8. Write a short sketch of Moroni's life.

The Roosevelt Creed

I believe in honesty, sincerity, and the square deal; in making up one's mind what to do—and doing it.

I believe in fearing God and taking one's own part.

I believe in hitting the line hard when you are right.

I believe in hard work and honest sport.

I believe in a sane mind in a sane body.

I believe we have room for but one soul loyalty, and that is loyalty to the American people

CHAPTER 19

SUBMISSIVENESS

Amalickiah—The Man Who Failed

One comes to appreciate certain virtues which contribute to success by reviewing the lives of those who fail because they lack the virtue under consideration.

In a great free country like our own, men who seek to be elected to office understand that it is necessary for them to get the vote of the people and then submit to the will of the people. If they do not want a man they will not vote for him. In either case he is supposed to submit to the will of the people.

The failure on the part of some to submit to the direction of authority, even though submission involves sacrifice, has been their undoing. On the other hand, the biographies of leading men and women contain many illustrations which show clearly the advantage that has come through submitting to the direction of the powers over them. In no relation of life is the disposition and ability to submit to the higher power more commendable than in the case of submission to God's will. It is really the characteristic of the Christian.

One is not to submit to everything, however. There are times when our faces should be set like flint against things—wrong things. The ability to judge when it is best to submit and the desire and disposition to submit when this is the best thing to do, are characteristics that should be cultivated. Submissiveness is one of the foundation elements upon which character is built. The willingness to submit, when submission was the best thing to do characterized our Savior when he was upon the earth. This also characterized all the prophets who have lived since His time. Note what the Savior said while passing through the pains incident to the crucifixion, "Father, if it be possible let this cup pass. Nevertheless, not My will but Thine be done."

With these ideas before us, let us, now turn to the

Book of Mormon and consider the life of a man who, though possessed of many virtues, yet failed because he lacked this virtue of which we speak. This man's name was Amalickiah. He lived among the Nephites just before Christ visited them when they were trying to establish a free form of government in some respects similar to our own.

The reader will recall that Mosiah, the last king of the Nephites, advised the people to establish a free form of government. The people accepted his advice and established a government under the Judges. There were some among the Nephites who were not in favor of this form. They felt that a kingdom served their purposes much better than a democracy. This belief, these people were perfectly right in holding. They could even go further than this. They could stir up the matter to such a point that an election to decide the issue could be called. This Amalickiah succeeded in doing. He was on the ticket as head of the kingdom. Indeed he wanted to be king. After the votes were all counted it was found that Amalickiah had been defeated. How happy the people were who wanted a free form of government! Amalickiah and some of his followers, on the other hand, refused to submit to the verdict of the people. They were determined that their will should prevail notwithstanding they were in the minority. They formed themselves into a military organization with the intention of promoting a civil war and thus by force of arms make Amalickiah king.

Moroni, that valiant young leader with whom we have already become acquainted, watched carefully this whole performance. Just as this newly formed army was ready to go against the government, Moroni led his army against them. Amalickiah withdrew his forces and attempted to retreat toward the land of the Lamanites. Moroni, perceiving his intentions, sent his army to cut off this retreat. Amalickiah, under these conditions, did all he could to get out of this situation. In spite of all he could do, however, part of his army was captured but Amalickiah with the remaining part escaped to the Land of the Lamanites.

Those who were captured by Moroni and his army were taken back to the City of Zarahemla and were given a choice either of supporting the Title of Liberty or of being put to death. Most of them swore to support the free government.

Amalickiah proved himself to be a very cunning and a wicked man. He determined in his heart to submit to no authority but rather to destroy everybody and everything that stood in the way of the goal of his desires. When he reached the City of Nephi, he flattered the king of the Lamanites and gained favor in his sight. He persuaded the king to call upon his people to go to war against the Nephites. When the king sent his command forth among his people they were filled with fear. Only a few years previously they had gone against the Nephites and had been defeated with great slaughter. Many of the Lamanites therefore, rebelled. They could see no reason for going against the Nephites again and therefore refused to submit to the authority of their deceived king.

When King Laman found that his people refused to submit to his authority he became angry. Encouraged by Amalickiah, he gathered all who expressed loyalty, joined them to Amalickiah's small force and, placing Amalickiah in command, sent him against his disloyal subjects to compel them to do his (the king's) bidding.

Amalickiah, with his army, went forth, not to give battle to the Lamanites but rather to gain favor in their sight. He found in the land Onidah on Mount Antipas, a large army of Lamanites under the command of Lahonti. This army proposed to fight before they would submit to the decree of their king. This Amalickiah knew full well. He therefore halted his army at the foot of the mount and camped for the night. While his armies were resting, he sent secretly to Lahonti and asked him to come down. Lahonti refused. Amalickiah twice repeated the request but Lahonti still refused. Finally Amalickiah went up to the camps of Lahonti and asked this general to bring his guards and come and meet him.

This proposal met with success. At the meeting it

was determined that Lahonti should arouse his armies and go down and surround the armies of Amalickiah. The armies of this Nephite were then to be surrendered to Lahonti. The condition of surrender was that Amalickiah was to be made second leader over the combined army.

The whole plan worked.

Another scheme which Lahonti little dreamed of worked also. By the order of Amalickiah, Lahonti was given slow poison so that he died. Amalickiah, according to Lamanite custom, was then made commander. He marched toward the city of Nephi. As he approached the city, King Laman came out to greet him. Wicked servants of Amalickiah were sent to greet the king. As they approached the king they bowed their faces to the earth. The king reached forth his hand and lifted them up. As he did so, the servants of Amalickiah slew him. The servants of the king, seeing what had happened fled.

The men who had done the deed returned to the army and reported that the servants of the king had slain him and fled. Amalickiah in feigned anger sent a small army after them. He also sent these same wicked servants to the queen to tell her the story of the king's death. The queen believed the story. She sent for Amalickiah. He complied with her request to visit her at her mansion. During the interview he gained her favor, so much so that she actually accepted his courtship and finally his proposal of marriage.

Amalickiah by his cunning had become King of the Lamanites. He then determined to force his will upon the Nephites and become king over all the land.

He sent an immense army against his brethren, the Nephites. But his expedition failed. When they returned and reported their failure and told the story of Moroni's defense Amalickiah swore he would drink the blood of Moroni. This great man, however, had no fears. He had submitted himself to God's will and loved the liberty of his people.

In a year or two Amalickiah himself went with a great army into the Land of Zarahemla. Thus he started a war that lasted for twelve years. Why? Because he

failed to submit to the will of a people who refused to make him king. And the result? Amalickiah himself was slain and thus his purposes came to naught. The historian records that "thus they had wars and bloodshed and famine and affliction, for the space of many years," and there had been murders, and contentions and dissensions and all manner of iniquity among the people of Nephi, just because one man failed to submit to do that which was for his best good and the best good of the people.

Questions and Problems

1. Relate experiences which show the value and importance of submission.
2. Under what conditions should one fail to submit to the wishes of others?
3. Point out Amalickiah's greatest mistake.
4. Why did Amalickiah not lead the first expedition against the Nephites in person?
5. Make a list of the advantages that come to those who submit willingly to the right.
6. Make a list of the consequences that are likely to follow a refusal to submit when to submit would be the right thing to do.

CHAPTER 20

FAITH

Helaman and His Army of Boys

When one sees a man undertaking a task that will require years to complete and the expenditure of thousands of dollars, one is led to inquire, What is the impelling force in the lives of these individuals? When one reads in the Good Book, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." (Matt. 17:20) one is led to ask, "What is this great power and how may it be obtained?"

When we consider that it was by faith that Jesus healed the sick, and caused the blind to see; that Paul, though shipwrecked with a large company on a very rough sea, yet gave them assurance that none of them should perish; that Joseph Smith, through faith approached God so humbly that the Lord gave him a wonderful revelation of His will; that Brigham Young through faith led the pioneers from the fertile lands of the east through the trackless prairies and settled them in the Great Salt Lake Valley; that through faith each of us can walk and run and read and write and do many other wonderful and important things, we conclude that without this power in our lives we could hardly build a character that would stand.

When we come to understand how important faith is in the building of character we at once conclude that it is necessary to cultivate this power and do all we can to foster its growth. It is said that one of the best ways to cultivate faith and confidence (for they go together) is to read the biographies of great people and in imagination live through and participate in the great events that these people engaged in.

It is with this thought in mind that the author invites his readers to live for a time with that wonderfully ener-

getic man Helaman, and to travel with him and his army of Lamanite boys through a military campaign in which they covered themselves with glory.

We have already read about Ammon and his Lamanite followers, who, after becoming converted, migrated to the land of Zarahemla and were established in the land of Jershon. These people had resolved never to take up arms any more to fight against their brethren. Indeed the mature members of this colony had made a covenant to this effect, and as a sign that they intended to keep this covenant had buried their weapons of war in the earth. (1) When they settled on Nephite lands it was with the understanding that they were to do no fighting against the Lamanites who might invade the Nephite territory, but that they were willing to support the armies of the Nephites.

During the twelve-year war spoken of in the last chapter, the Nephites became sorely pressed and were in danger of being overcome at the southern end of the battle line. Helaman, a Nephite prophet, went to the Land of Jershon to preach the gospel and to keep the church among them in order. Incidentally, he told them of the serious conditions that prevailed at the battle front.

These people loved their freedom and were, therefore, greatly in sympathy with the cause of the Nephites. There were some among them who were ready, notwithstanding their covenant, to take up arms in defense of their homes and their freedom. When Helaman learned of their desire, he persuaded them to refrain from breaking their covenant for fear that by so doing they would incur the displeasure of the Lord.

Among this people there were something like 2000 young men about seventeen or eighteen years of age who had never made the covenant since, at the time their parents entered into it they were too young to take the oath. As in the case of all red-blooded boys in war times, these boys wanted to get into the fray.

1. It is possible that the custom, still found among the Indians of burying the hatchet as a sign they want peace, originated in this act of the people of Ammon one hundred years before Christ.

Helaman, the prophet, could see no reason why they shouldn't help in the defense of their liberty and, their parents being so much in sympathy with the Nephites, rather felt proud that they could do something for such a noble cause.

Inspired by faith in a good cause, fired with an ambition to do their part, without training in the use of arms and without experience in warfare, these young men got their weapons of war ready and asked Helaman to send word to Nephite headquarters that they were ready.

The question arose as to who would be their leader. It seems that these young men had a great deal to say as to who their leader should be, for the historian said, "they would that Helaman should be their leader." Now Helaman it will be remembered was not a soldier but a prophet—a preacher of the Gospel. He was as brave, however, as he was good, and he loved the liberties of his people. When therefore these young fellows chose him for their captain he buckled on his armor of war, took his sword and shield and led them forth to battle in the cause of right.

One can not read this account of Helaman and his army of boys without a feeling that here is a demonstration of courage and faith that is rarely seen in the pages of human history. Untrained boys under the leadership of a preacher of the Gospel, marching to take the field against the wild and ferocious Lamanites! In God they put their trust!

When Helaman and his army arrived at the battle front, things were rather quiet. The Lamanites had taken many cities and were simply holding them. The Nephites were in need of reinforcements and were guarding and cutting off supplies which were intended for the Lamanites.

When Helaman arrived, Antipus the general in charge, devised a plan to decoy the Lamanites from behind their fortification, get them into the open and surround them. To accomplish this, Helaman was ordered to take his small army of boys near one of the cities where the most powerful Lamanite army was intrenched. The idea was that the Lamanites would see this army

and, feeling sure that they could easily crush it, would make the attempt. Antipus was to attack in the rear and Helaman and his forces from the front and thus surround the Lamanites. The plan worked. As Helaman's army passed, the Lamanites marched forth and followed in hot pursuit. Helaman ordered that his army should continue their march in a straight course just in front of the Lamanites, being careful not to be overtaken. All the first day the pursuit continued. At night fall both armies rested. Just at dawn, the second day, the Lamanites were seen to be in pursuit again. Again the second day the pursuit continued. Again they rested at nightfall. As the third day dawned, Helaman saw the Lamanites coming. Again he retreated before them. About ten o'clock of the third day it was found that the Lamanites had halted. The reason for halting Helaman could not determine. It may have been due to one of two causes. Either they had prepared a trap for Helaman's army, or Antipus with his forces had overtaken them.

Helaman called a halt and a hurried council was held. In the course of the council Helaman said to his men, "We know not but they have halted for a purpose that we should come against them, that they might catch us in their snare, therefore what say ye, my sons, will ye go against them to battle?" These young men, notwithstanding they were weary because of their long march, said to their general:

"Father, behold our God is with us, and he will not suffer that we shall fall; then let us go forth; we would not slay our brethren if they would let us alone; therefore let us go, lest they should overpower the army of Antipus."

"Now they never had fought, yet they did not fear death; and they did think more upon the liberty of their fathers than they did upon their lives; yea, they had been taught by their mothers, that if they did not doubt, God would deliver them.

"And they rehearsed unto me the words of their mothers, saying, We do not doubt our mothers knew it.

"And it came to pass that I did return with my two

thousand against these Lamanites who had pursued us. And now behold, the armies of Antipus had overtaken them, and a terrible battle had commenced."—Alma 56: 46, 47, 48, 49.

Before Helaman could retrace his steps and come into contact with the Lamanites, Antipus had been slain and his army was already in retreat. These young men fell upon the Lamanite army with great determination. The historian says: They fought as if with the strength of God; yea, never were men known to have fought with such miraculous strength; and with such mighty power did they fall upon the Lamanites that they did frighten them, and for this cause did the Lamanites deliver themselves up as prisoners of war.

After the conflict, Helaman called the roll to find out how many of his own men were missing. To his great surprise and joy he found that not one of them had fallen in the battle.

Questions and Problems

1. Relate experiences in which faith played a very important part in achieving what was accomplished.
2. Relate the story of Washington at Valley Forge. What evidence do you see that he had faith in God and also in his fellow man?
3. Under what conditions is it necessary for people to have faith in one another?
4. When Helaman persuaded the people of Ammon not to break the covenant, was it an evidence of faith or the lack of faith?
5. Show that Helaman's flight before the armies of Laman was not an evidence of lack of courage or faith.
6. What was it in the lives of the young men in the above story that inspired confidence and brought victory?

CHAPTER 21

ROWING AGAINST THE STREAM

Alma, the Founder of the Church

Boating is one of America's favorite forms of recreation. I have seen many hundred young people engaged in this pleasurable activity. On one occasion it was very interesting to observe how differently the various groups of people acted. In some of the boats one could see the groups eating and drinking and smoking, their oars hanging idly in the water. They got into the current of the stream and drifted. How pleasant it seemed! They were drifting. It seemed all to no purpose, however. They did not arrive at any definite station for they had no definite goal ahead of them. They surely were not in quest of health for their indulgences left them in a worse condition after a time, than they were to begin with.

In other boats sat young men and women who seemed to have a very definite purpose. They plied the oars with vigor. They also made for the current of the stream not to drift, but to row. They traveled not with the stream but against it. With their faces all aglow, as they passed, it seemed certain they were getting a full measure of benefit from the effort they were making. These were rowing, not drifting; going against the stream, not with it. They were developing strength, not softness.

In life, as in boating, greater values come to those who row than to those who drift. Out in the world generally there are many conditions which are similar to the one just described. In the stream of life there are many people who try to find real joy by drifting. They fail. Many get into the "rapids" and in peril. Scores of these go down and only a few are, by the grace of God, rescued.

As an illustration of a man in peril the experiences of Alma comes to mind. The story of his life makes both interesting and profitable reading.

If we had lived in the days of Alma, we should have

found the Nephites divided into two divisions. The main branch lived in Zarahemla with a small branch in the Land of Nephi. It is very probable that the parents of Alma took him, when a child, into the Land of Nephi when a party of the Nephites under the leadership of Zeniff, went back to Nephi to re-inherit their old homes. The story of the people of Zeniff we have already considered.

It will be remembered that Zeniff's son, Noah, reigned after Zeniff's death. He was not a good man, nor a good king. He placed heavy taxes on the people that he might obtain money with which to pay for the life that he and his priests lived. Under his leadership the people became wicked, so wicked, in fact that the Lord sent a great prophet among them to give warning of the calamities that would befall them if they did not repent. This prophet's name was Abinadi. His preaching brought upon him the displeasure of the king because he told the people of their sins and also because he was displeased with the conduct of Noah and his priests, whom he held responsible for much of the bad conduct of the people. Abinadi was tried and condemned to death by fire. Before the execution he was granted the privilege of speaking in his own defense. During his remarks he warned them of the consequences of their sins and told them the plan of salvation.

Out of all the men who heard him, one only believed. This man was Alma. He was courageous in the defense of the prophet in the courts of the king. This so displeased the king and his council that they cast him out and later sent guards to arrest him. Alma was compelled to go into exile to escape the punishment that would befall him if he fell into the hands of the officers.

He was so moved by the testimony of Abinadi that he felt impelled to go secretly among the people and teach them the words of the prophet. This he had to do at night.

Many of the people believed in the earnest words spoken by Alma, repented of their sins, and looked to him as their teacher. Alma, at first, gathered these believers in small groups in the homes of the people in the

city to teach them the words of Abinadi. These secret meetings came to the attention of Noah, who, feeling that a conspiracy was being formed against him, sent guards to break them up and arrest the leaders.

This attitude on the part of the king compelled Alma and his people to seek another place for their meetings. This they found in the wilderness not far from the city of Nephi. At a certain place in the wilderness there was a beautiful stream of pure water near a grove of trees. Here Alma and his people found a quiet and secret place for their worship. They called the place "Mormon" for it was near "The Waters of Mormon." At appointed times, the people would gather to be taught the ways of the Lord. Alma taught them concerning the ordinance of baptism saying that all who were desirous of keeping the commandments of God should enter into a covenant with Him through baptism; also that all who sincerely repented of their sins and entered into that covenant would have their sins remitted. Alma gave the following account of what took place:

"Now I say unto you, if this be the desire of your hearts what have you against being baptized in the name of the Lord, as a witness before him that ye have entered into a covenant with him, that ye will serve him and keep his commandments, that he may pour out his Spirit more abundantly upon you?

"And now when the people had heard these words, they clapped their hands for joy, and exclaimed :This is the desire of our hearts.

"And now it came to pass that Alma took Helam, he being one of the first, and went and stood forth in the water, and cried, saying: O Lord, pour out thy Spirit upon thy servant, that he may do this work with holiness of heart.

"And when he had said these words, the Spirit of the Lord was upon him, and he said: Helam, I baptize thee, having authority from the Almighty God, as a testimony that ye have entered into a covenant to serve him until you are dead as to the

mortal body ; and may the Spirit of the Lord be poured out upon you ; and may He grant unto you eternal life, through the redemption of Christ, whom he has prepared from the foundation of the world.

"And after Alma had said these words, both Alma and Helam were buried in the water; and they arose and came forth out of the water rejoicing, being filled with the Spirit."

On this occasion about two hundred and four people were baptized. After baptism, Alma organized them into a church to which they gave the name "The Church of God, or the Church of Christ."

As one reads the account, one is led to wonder how such a movement could go forward without being noticed by the spies of the king in such a small community as Nephi must have been. It appears, however, that it did go on for some time in secret, but as the members became larger, because of the conversions that were constantly taking place, it became increasingly more difficult to conceal their movements. The king noticed unusual activity among the people, especially upon certain days. This made him more suspicious and he urged his guards to more diligence in spying out the cause.

One day, as the people were assembled in considerable numbers for worship, they were discovered by the servants of the king. An account of the meeting was immediately taken to him. In his determination to stop this movement, he sent his army to put it down. Alma and his people, being made aware of the intentions of the army, gathered their provisions, took their tents and fled into the wilderness. The company numbered about four hundred and fifty souls.

They fled for eight days into the wilderness. At the end of this journey they arrived in a beautiful valley whose clear waters and beautiful trees and grasses enticed them to make this place their permanent home. Here they established the City of Helam and began to establish prosperous and happy homes.

God, however, had other things for Alma and his

people to do. It is very desirable to live in peace and at ease, but often this is not the best thing to do. This appeared to be the case with Alma and his people, for a few years after they had established themselves in their new homes and had begun to prosper, an army of Lamanites came upon them and brought them into captivity. The captain of the army told Alma that his army was lost in the wilderness and that they wanted to get back to Nephi. They promised Alma that if he would show them the way they would not disturb him nor his people. This promise the Lamanites failed to keep. After they had been led some distance and the way was pointed out to them, the captain put part of the army under the leadership of Amulon and ordered them to return to Helam and guard the people of Alma. Amulon was a Nephite by birth. After turning traitor to the Nephite cause, he married a Lamanitish woman and joined the Lamanites. He probably was more severe than a true Lamanite would have been.

The people were kept in bondage under constant guard. They were required to pay a heavy tribute. They were even denied the privilege of calling vocally upon God in prayer. Under these conditions, they cried unto the Lord in their hearts. The Lord, knowing their desires, sent His Spirit to comfort them and to make their burdens light.

The people yearned to be free. Notwithstanding the fact that they lived in a beautiful valley and had comfortable homes all of these temporal things they would gladly give up if only they could be led out of bondage. The Lord revealed to Alma a plan of escape. They were commanded to gather all their provisions and flocks, pack their tents and depart into the wilderness at night while the guards slept. The army of Amulon pursued them, but after a time, finding it impossible to follow the people of Alma further, returned to Helam. After a twelve days' march, Alma and his people reached Zarahemla where they were received with great joy by Mosiah and his people. After such a marvelous deliverance, the people felt to exclaim :

"O Lord, I will praise thee;
Though thou wast angry with me
Thine anger is turned away,
And Thou comfortedest me.

"Behold, God is my salvation;
I will trust, and not be afraid;
For the Lord Jehovah is my strength and
my song;
He also has become my salvation.

"Therefore, with joy shall ye draw water
Out of the wells of salvation
And in that day shall ye say:
Praise the Lord, call upon his name,
Declare His doings among the people,
Make mention that His name is exalted.

"Sing unto the Lord: for he hath done
excellent things;
This is known in all the earth.
Cry out and shout, thou inhabitant of Zion;
For great is the Holy One in the midst of thee."

(2 Nephi 22)

Problems and Questions

1. Read the story of Noah and his priests in Moses, Chapters 18-21, and determine who Amulon was.
2. In what way did the baptism of Helam differ from your own?
3. What reason do you see for the Lord's bringing the people of Alma into captivity?
4. Why was the Church which was organized by Alma called "The Church of God?"
5. Learn the gem with which this lesson closes.

CHAPTER 22

RISING ABOVE ONE'S FAULTS

Alma, the Great High Priest

"Think gently of the erring one;
O let us not forget
However darkly stained by sin
He is our brother yet.

Heirs of the same inheritance
Child of the selfsame God;
He hath but stumbled in the path
We have in weakness trod."

We often see young people who are endowed with the power of leadership. These have what is called native ability; that is, they are born with the undeveloped ability to lead. If, during the days of childhood and youth, they are given the advantages of good training, their natural powers develop and they become great forces in the world.

These are the men and women we read about in our histories. They are found in every walk of life today. Of such a one we are to read in this lesson.

When Alma I, the founder of the church of God, of whom we read in our last lesson, arrived in Zarahemla he had with him his young son whom he also called Alma. Alma, the father, was made the head of the church at Zarahemla and as such was associated very closely with Mosiah, the king. Both of these men stood very high in the estimation of the people. Their families also were the leaders in society.

Alma the younger, of whom we now speak, and Ammon and the other three young men who went to preach to the Lamanites, were companions. For some reason these young men did not believe in the Church of God, but on the contrary did all they could to prevent its progress. Because of their influence and standing, their

activities against the church turned many away. This was very grievous to both the king and the head of the church. The fathers did all they could to turn the boys into the ways of the Lord, but all their efforts seemed unavailing. Finally, they took the matter before the Lord and implored Him to touch the hearts of the boys and turn them into the paths of righteousness. The Lord heard and answered the prayers of these two good men.

As Alma and his companions were going about to destroy the work of God, an angel of the Lord appeared unto them with the manifestation of great power. As he stood before them, the earth shook and the men fell helpless to the ground. The angel commanded them to rise. As they looked, the angel, with the voice of thunder, said, "Why persecutest thou the church of God! Go and remember the captivity of thy father in the land of Helam! Seek to destroy the church no more, or thou wilt of thyself be cast off!" The angel then left Alma to his fate. He was so overcome by what he had heard and seen that he fell again helpless to the earth.

Friends came and carried him to his father. The father rejoiced, for he knew it was the power of God that had caused his son to lose his strength and power of speech. The priests of the church gathered and for two days engaged in fasting and prayer for Alma's recovery. At the end of this period, Alma arose and said, "Be of good comfort, for I have repented of my sins, and have been redeemed of the Lord; behold I am born of the spirit."

From this time Alma was as diligent in bringing people into the church as he had previously been in persuading them to leave it. He found, however, that his old companions and admirers would not believe him. Indeed they cast him out and persecuted him. However, he continued to tell the people of the things he had seen and heard and of the mercies of God and the value of His church as an aid to salvation.

About a year after Alma's conversion, King Mosiah, finding the work of kingship too hard for him in his old age, persuaded the people to establish another form of

government and to elect judges to rule over them. An election was called and the people voted for the man they wanted for chief judge. After the votes were counted, it was found that Alma was the choice of the people for this position.

Alma then became not only the great high priest over the church, but the chief judge as well. In these positions he served the people in humility and with great wisdom. There were many men in Zarahemla and the other cities of the Nephites who did not agree with the government under the judges, so they endeavored to have the kingdom re-established. Chief among these was a man of much power whose name was Amlici. Before the government could be changed, the law provided that the people must vote upon the question. So an election was called. At the election the people voted either for or against Amlici for king. The vote went against him. He refused to abide by the voice of the people. He persuaded his followers to make him king in spite of the desires of the majority. After this was done, he commanded them to take up arms against their brethren, the Nephites, for the purpose of subjecting all to his rule. A great army was formed, and he prepared to establish himself as king by force. In this he failed for the Nephites, learning of his intentions, under Alma's leadership, prepared themselves for defense. In the first great battle 6,500 Nephites and over 12,500 Amlicites fell in battle. Amlici, though defeated, still thirsted for power. He fled with the remnants of his army toward the land of the Lamanites. Near the border of the land he met a great army of Lamanites coming to make war upon the Nephites. With these he united. The combined forces of Amlici and Laman marched against the Nephites. The battle which followed was terrible. The number slain on the two sides was so great that no effort was made to count. Amlici fought a duel with Alma. The struggle was fierce, but, finally, Alma prevailed and slew him. Then King Laman came to contend with Alma. Alma proved himself the better swordsman, so Laman fled and sent his guards to contend with Alma and his men. This they were unable to do successfully, so they fled. So great was

the slaughter among the Amlicites and the Lamanites that their forces were filled with fear and began to beat a hasty retreat into the wilderness. The Nephites rushed upon the retreating army, capturing and slaying many, and scattering the remainder.

The Nephites had preserved their government, had overcome their foes, but what a price they were compelled to pay!

For about four years after the war, Alma labored hard to strengthen the government and to establish more firmly the church. The work of the two positions proved too much for him. The people were gradually falling away from the church. To overcome this tendency, Alma took upon himself the task of going as a missionary to all the principal cities of the Nephites. This made it necessary to appoint another man as chief judge. In this work of preaching the gospel he had abundant success. He called many to help him. Among these were his own sons. He established the church among the Nephites in such a way that it proved a mighty factor for good. Alma himself was esteemed as a great prophet and leader and was known among the people as the Great High Priest.

He lived to be an old man. Notwithstanding his infirmities, he continued to preach the gospel. One day as he left his home in Zarahemla, as if to go to the Land of Melek, a very strange thing happened to him. The record says, "And it came to pass that he was never heard of more, as to his death or burial we know not of. Behold, this we know, that he was a righteous man; and the saying went abroad in the church that he was taken up by the Spirit or buried by the hand of the Lord, even as Moses. For this cause we know nothing concerning his death and burial."

Questions for Discussion

1. What was the relation between Alma the founder of the Church and Alma the great high priest?
2. Show that Alma was justified, notwithstanding

the terrible loss, in leading his people to war against the Amlicites.

3. What was Amlici's greatest mistake?
4. What free government exists today where the head of the government becomes the commander and chief of the army?
5. Why was Alma called the **great** high priest?
6. What became of Alma?
7. Recount the experiences of Alma in his effort to rise above his faults?
8. What is the meaning of the expression, "He is larger than his faults"?

All Things Beautiful

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful—
The Lord God made them all.

Each little flower that opens,
Each little bird that sings—
He made their glowing colors,
He made their tiny wings.

The purple-headed mountain,
The river running by,
The morning and the sunset
That lighteth up the sky;

The tall trees in the greenwood,
The pleasant summer sun,
The ripe fruits in the garden—
He made them every one.

He gave us eyes to see them,
And lips, that we might tell
How great is God Almighty,
Who doeth all things well.

CHAPTER 23

REPENTANCE

Corianton—The Wayward Son

The father of Corianton was Alma, the great high priest. In our last lesson we learned that Alma gave up the judgeship and went to preach the gospel to the people in the cities occupied by the Nephites. Notwithstanding the fact that we use the term Zoramites it must be remembered that these people were of true Nephite blood. They were called Zoramites because of a custom that prevailed among the Nephites of naming peoples after their leaders. Thus we find such names as Nephites, Lamanites, Amalickites, Zoramites, etc.

Years before, Zoram had led a branch of Nephites into a new section of the country near to the sea. They called the place Antionum. It seems that people who lived in cities that were somewhat remote did not have much communication with the people in the main city of Zarahemla.

Some of these people who lived in these remote cities perverted the ways of the Lord and developed a form of worship that was not in keeping with the established ways of the church. As Alma traveled about setting the church in order, he discovered and corrected, as far as he was able, these conditions. He called missionaries to help him with this work. Among those whom he called were his two sons, Shiblon and Corianton. The latter was the younger of the boys, and from the record it appears was rather headstrong and much inclined to have his own way.

When Alma and his missionary party arrived in Antionum, they found the people practicing a very peculiar form of worship. They had built fine places to worship in, but confined their worship to these places only. They thought that if they could not go to the house of worship they could not pray at all. When the people reached the house of worship they prayed a very formal and peculiar

prayer. They would go up, one at a time, into a little pulpit which they called Rameumptom, or holy stand. Here they would stretch forth their hands and cry with a loud voice saying, "Holy, holy God, we believe that thou art God and we believe that thou art holy, and that thou wast a spirit, and that thou art a spirit, and that thou wilt be a spirit forever." Then they thanked God that there would be no Christ; that they were elected to be saved while everybody else was to be cast down to hell. In this they saw the holiness of God. Since they were elected to be saved, as they supposed, they could lead a sinful life and have a good time. And so they did.

This type of worship grieved Alma and his party greatly. To combat this evil, these missionaries divided into groups of two and went among the people to teach them the true form of worship. It seems that only the poorer classes, those who were cast out of the churches, would listen to what they had to say. The others persecuted the missionaries and cast them out of their houses.

Corianton was not in possession of the spirit of his calling so fully that he could endure persecution. He loved the ways of the world too much to become a true and devoted preacher of the Gospel. He loved the companionship of young men, especially those who were inclined to enjoy the pleasures of life. The gay things of life appealed to him. He admired young women, also, and sought their companionship. He found the pleasures of Antionum more to his liking than the preaching of the gospel. As a companion in pleasure, he was acceptable, but as a preacher of repentance, he was an outcast. Corianton was tempted and he yielded. He first entered into the pastime features of Zoramite society. He next was attracted by the charms and graces of the young ladies who gave him attention. One especially appealed to him. Her name was Isabel. She stole away the hearts of many of the young men of Antionum, but these did not have the same high ideals of life and living as did the men of Zarahemla. When, therefore, Corianton became so in love with her that she led him away into the land Siron, it became a matter of much conversation among the Zoramites. They questioned very seriously his integ-

rity and virtue, for Isabel was known to be a woman with a questionable reputation.

The conduct of Corianton was a great hindrance to the preaching of the Gospel in the land of Antionum. When the people saw what this one missionary had done they would not listen to the words of the others. Indeed soon after the conduct of Corianton became known it became necessary for Alma and his party to leave the place.

In the meantime, Corianton at Siron found that there was no pleasure in sin. He had been deceived and led into very grievous sin. When he awakened to a realization of his condition he determined to go to his father and confess his fault. Amid the scorn and ridicule of those whose influence had been the cause of his downfall, he turned his back upon the gayeties and follies of the Zoramites and sorrowfully pursued his way to the home of his father.

Upon arriving at Zarahemla, his father received him, but not without chiding. Alma took Corianton aside and said to him :

"Now, my son, I have something to say unto thee. Thou didst not give heed unto my word, among the people of the Zoramites, now this is what I have against thee; thou didst go on unto boasting in thy strength and thy wisdom. And this is not all, my son. Thou didst do that which was grievous unto me; for thou didst forsake the ministry and did go over into the land of Siron, among the borders of the Lamanites, after the harlot Isabel. Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost."

It appears that Corianton repented of this great sin and was finally forgiven by his father. After a time, he was again called to preach, this time among his own people. The Book of Mormon records the fact that he with his brothers "preached the word and the truth according to the spirit of prophecy and of revelation."

Nothing more is said of Corianton until about twenty-five years later. At this period of Nephite history,

or about twenty-five years before Christ, the people started to go into the land northward by ships. Many left the body of the Nephite people to go into this northern land. A company of Nephites, after many had gone northward, decided to load a ship with provisions and take them to these people who were colonizing in this new land. Among those who went on this errand was Corianton. He was never heard of again among the Nephites. Some believe that some of these northbound ships drifted far out of their course and were lost at sea. It is supposed that they were driven by the winds and carried by the ocean currents far into the southern seas. Here upon the islands of the Pacific, the people landed. If this theory is true, and there is much evidence that it is, the natives of the Hawaiian Islands are descendants of these Nephite-Lamanite people who, just before the first century of the Christian era, attempted to migrate from the Land of Zarahemla to the Land northward.

Questions for Discussion

1. What evidence do you find in the religious conduct of the Zoramites of the fact that it is necessary for the authorities of the church to be in contact with the people of the church?
2. Why was it unwise for Corianton to join the Zoramites in their amusements?
3. Alma told his son that one of the things he held against him was his boastful attitude. Why is it wrong for a person to be boastful about what he does?
4. How is it that there is no joy in sin?
5. Make a list of the mistakes Corianton made. How could these have been avoided?
6. What is repentance?
7. Make a list of the evidences of repentance.

CHAPTER 24

CAUTION

Korihor, The Anti-Christ

There is a story told concerning a man who in the early settlement of Utah owned a stage coach line between Salt Lake City and the center of one of the remote counties in Southern Utah. A four-horse team drew the coach. On one occasion, the owner advertised for men to drive the coach. Three men applied. The owner insisted upon talking with each of the men before he employed any of them. The one question he asked, the answer to which determined the desirability of the men for the job, was, "How close to the edge of a steep dug-way can you drive without overturning the coach?" To this question the first man answered, "Within one-half inch, sir!" The second man answered, "Within a hair's breadth, sir!" The third man, an Irishman, answered, "Indeed, sir, I don't know, I always keep as far from the edge as possible."

"You are the man I desire to engage as my driver."

This man recognized the value of caution,—the disposition to keep on the safe side, the judgment to choose the safer road. Every person who has had experience recognizes the value of this quality. There is hardly a day passes in which each of us does not have an opportunity to exercise it.

I desire to emphasize the value of caution in our religious lives by relating the story of an influential but an indiscrete man who lived among the Nephites in the days of Alma, the great high priest. This man's name was Korihor. Since he denied Christ and did all he could to overthrow His church, he was also called Korihor, the Anti-Christ.

A reader of the Book of Mormon will find that he is first spoken of in connection with his opposition to the Church in the city of Zarahemla. In this city he got a multitude of women and many men to believe in his

teaching, and as a consequence committed many sins. Korihor's doctrine pleased many for he told them to do as they desired. He convinced them that death was the end of everything. Meeting so much success in Zarahemla caused him to desire to do all he could to destroy the Church of God and to establish an order after his own thinking in other cities also.

His next effort was in the land of Jershon among the people of Ammon who, the reader may remember, were converted Lamanites. As soon as he began his work in Jershon the people took him and bound him and carried him out of their land.

He then began his preaching at a place called Gideon. Here the people also bound him but instead of carrying him out of the land they took him before the chief judge. The officers could not handle him because these Nephites had no law that prevented a man from believing as he pleased. There was a law against lying, but this man said he did not lie but believed what he was teaching.

He was then taken before Giddonah. This high priest asked him why he taught the people that there should be no Christ and thus interrupt their rejoicings. The priest asked him also what reasons he had for disbelieving the prophecies and speaking against the prophets.

These questions caused Korihor to rail against the Church and to revile God. He accused the teachers of the Church of teaching many foolish traditions and of binding the people down under foolish ordinances which were laid down by ancient priests. In this manner he charged the leaders of the Church with holding the people in bondage and causing them to support the leaders of the Church.

When the chief judge and high priest at Gideon saw the hardness of his heart and saw how he would revile even against God, they decided that they could do nothing which would in any way change his conduct. They therefore delivered him to the officers with orders to take him back to Zarahemla and deliver him over to Alma who was the Great Chief Judge and also a great high priest.

In his conversation with Alma, Korihor rose up in

"great swelling words" and blasphemy. To Alma he accused the priests and teachers of leading the people away after silly tradition and of glutting themselves on their labors. Alma charged him to remember that of which he was well aware, namely, that the teachers did not glut themselves on the labors of the people but on the other hand, they labored for the joy they received from the rejoicings of those who accepted the Gospel of Christ.

Alma soon found that he could make but little headway in leading the greatly deceived man to change his ways. Finally Alma asked him:

"Believest thou that there is a God?"

"Korihor answered, "Nay."

Now Alma said unto him:

"Will ye deny again that there is a God, and also deny the Christ? For behold, I say unto you, I know there is a God and also that Christ shall come. Now what evidence have ye that there is no God, or that Christ cometh not? I say unto you that ye have none, save it be your word only."

Alma then told him of the evidences he had of God. He also informed Korihor that a lying spirit was in his heart and that the Spirit of God had no place in him. He therefore, was within the power of the devil.

Korihor told Alma that he believed nothing he was saying, neither would he unless Alma would show him a sign. Alma still tried to persuade him to believe the testimony of his brethren, the record in the holy scriptures, and the voices of nature that were testifying in so many ways of the existence of God. Korihor answered: "I do not deny the existence of a God, but I do not believe that there is a God, and I say also ye do not know that there is a God, and except ye show me a sign I will not believe."

Alma, being grieved because of the hardness of the man's heart, said, "This will I give unto thee for a sign, that thou shall be struck dumb."

Korihor immediately lost his speech. The chief judge, when he saw what had happened, wrote unto Korihor saying, "Art thou convinced of the power of God?" Korihor put forth his hand and wrote, saying, "I know

that I am dumb, for I cannot speak; and I know there is nothing save it were the power of God could bring this upon me, yea and I also knew that there was a God." He also said that the devil had deceived him for he had said there is not a God and had told him to go and reclaim the people from their foolish belief in God and the Savior who was to come.

He then begged that Alma should pray to God for him that the curse might be taken from him. Alma told him if the curse were removed he would again go about leading the people from the ways of God. But nevertheless it should be unto him as the Lord willed.

Korihor was never delivered. His friends forsook him and he begged for his food from door to door. After a time, he went over among the Zoramites. As he went forth among this people he was run upon in the street and was trodden upon and so badly injured that he died.

This man was not cautious nor wise. In his thinking, and much more in his acting, he went too close to the danger line. The cautious person always avoids those influences that lead him away from God or to disbelieve in that which He has revealed through the prophets.

Questions and Problems

1. What are characteristic actions of a cautious person?
2. Do you think the people who bound Korihor and carried him out of town were cautious or cruel? Why?
3. Why was it impossible for the chief judge to deal with Korihor?
4. Under what conditions does the Lord show forth His power through signs?
5. Ask some leading person in your ward or your parents what the Savior said of those who seek for a sign.
6. Do you think Korihor told the truth after the sign was given when he said he knew there was a God? Why?
7. Make a list of the situations in life in which caution proves to be a very valuable quality.

CHAPTER 25

ASSURANCE

The Achievements of Nephi and Lehi

Did you ever rest in a state of certainty? Have you ever had assurance? If you have ever been in a condition of mind where you were convinced that certain things would take place, you may remember with what confidence you went at your tasks.

You have read the story of Columbus' first voyage to America. You will remember that his men finally became discouraged and wanted to return to their native land. His mate asked him what was to be done when the men actually grew mutinous. Columbus answered, "Sail on! Sail on!" On this voyage, Columbus had a feeling of assurance, a feeling of certainty for he had thought long and carefully about this endeavor and he was sure he would find a new land somewhere to the west. Then too, the Spirit of the Lord was upon him reinforcing his own powers and inspiring him with that assurance of success that was so necessary for a man to have in those days, who ventured so far out into the stormy Atlantic. Assurance is that feeling which drives away fear and gives men and women courage to do great things. It is the product of faith. I mean by this that when God gives one the gift of faith, assurance at once springs up in his soul. It is so closely connected with faith that this power has been defined as the "assurance of things hoped for." That it is essential in the building of an enduring character is seen when one discovers the attitude with which the great men of history undertook their most important labors.

As an illustration of what has been accomplished by men who, after receiving the gift of faith, proceeded to cultivate and enlarge it to a point where they undertook a very difficult missionary task with the assurance that the preaching of the word of God would be more effective than the sword, a sketch of the work of Nephi and Lehi,

who lived among the Nephites during a very critical period of their history, is given. As you read this account note with what confidence, with what assurance these two young men pursued their labors.

Nephi and Lehi were the grandsons of Helaman who, with his valiant army of boys, did so much to maintain the freedom of the Nephites. Their father's name was also Helaman. He, too, was a good man and a leader. In talking to his two sons on one occasion he told them that he had named them after the first Nephi and the first Lehi so that every time they thought of their names they would also think of the good work of these early men and be led to do good.

Early in life, these young men were called on a mission. After they had been engaged for a number of years in preaching the gospel, Nephi, the older of the men, was called to serve as chief judge in the place of his father, Helaman, who had died.

In this position he saw that his own people were disobedient and were failing to respect the laws of their land and to love their freedom. The Lamanites had come as a great army into the land of Zarahemla and had taken many cities among them the capital city of the Nephites. The Nephites were unable to retake their cities, and were gradually moving into the land northward leaving the Lamanites in possession of the land southward. There was also great neglect among the Nephites in keeping the commandments of God.

Under these conditions Nephi decided to follow the example of that great man Alma. He therefore gave up the judgment seat and with his younger brother Lehi, went among the people preaching the word of God.

In their travels, they visited practically all the important cities of their own people. Wherever they went they preached with such great power that they were the means of turning many of the Nephites into the Church once more.

After establishing the church among their own people, they decided to go among the Lamanites with the same message. They realized how great a task this was. They had read of the work which Ammon and his breth-

ren had done years before and of the great good that had been accomplished. They, therefore, undertook their task with great confidence, knowing full well, however, that the nature of the Lamanites had not changed and their only hope lay in the assurance that God would aid them if they would only trust Him.

First they went to the city Zarahemla which, you will remember, had been taken by the Lamanites. In this city great success crowned their efforts. Thousands of the Lamanites, as well as many of the apostate Nephites who had forsaken the cause of liberty and had joined the Lamanites, were converted to the Lord. As soon as these people repented they wanted to atone for the injuries they had done. They therefore delivered up the city again to the Nephites and asked for the privilege of living among them in peace. Thus we have a good illustration showing how the Lord, through the labors of humble men who undertake their work with assurance, can do more than all the armies of the world in bringing peace to a war-stricken people.

With increased assurance in their ability, under the blessings of God, to do even greater work among the Lamanites than already had been accomplished, they next went to the capital city of this people, namely, Nephi. Here they met the same fate that Ammon and his brethren had experienced years before. They were bound and thrown into prison. After a few days, a large number of Lamanites, in reality a mob, came to take them out and slay them. As soon as the mob entered the prison where Nephi and Lehi were they found the stage set for a very strange and unusual performance. Instead of finding the missionaries in gloom and despair, as they had expected, they found them encircled about with a pillar of fire and radiant with joy. The mob were stricken with fear. They dared not touch the missionaries for fear of being consumed by the fire. Nephi and Lehi, seeing their fear, stood forth and spoke unto them saying "Fear not, for behold, it is God that has shown unto you this marvelous thing, in which is shown unto you that ye cannot lay your hands on us to slay us."

This no doubt would have quieted their fears had it not been for the fact that just then a great earthquake occurred. The walls of the prison shook and reeled. Their fears now turned to terror and they fell to the earth. A cloud of darkness settled upon them. They were unable to move. Those who looked upon the missionaries observed that their faces were glorious. They were in an attitude as if conversing with someone who stood above them. Those present then heard a mild but penetrating voice which said unto them, "Repent ye, repent ye, for the Kingdom of Heaven is at hand; and seek no more to destroy my servants."

In despair, members of the mob cried out: "What shall we do that this cloud of darkness may be removed from overshadowing us?" The voice commanded them to repent and believe in Christ and call upon Him. When they had done this they had an experience they never could forget. Their souls were filled with peace and angels of God came down from heaven and conversed with them. The angels told them that they must go forth among the people of the Lamanites and testify of what they had seen and heard and felt. In this company there were in all about 300 people.

All these people received the same assurance that characterized Nephi and Lehi. They went in confidence among the people, laboring diligently to convert them from their sinful ways and to encourage them to repent and join the people of the Lord.

These people followed the example of their brethren at Zarahemla. They gave up all the lands which they had by force taken from the Nephites and in other ways sought to make restitution for the wrongs they had committed. This was the beginning of a time of peace and good will that prevailed for a long period.

Problems and Questions

1. Give as many examples as you can of men and women whom you have known who have undertaken large tasks with assurance of success.

2. Did these people succeed? Why?
3. What justification did Nephi have for giving up the judgment seat and going to preach the Gospel?
4. What is there in this lesson that will help you to answer the question, "What's in a name"?
5. Compare the achievements of Nephi and Lehi in their efforts to bring about peace with those of Helaman and his boys. Which do you think the most important and consequential? Why?

Labor

Do not, then stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you.

Go and toil in any vineyard,
Do not fear to do or dare,
If you want a field of labor,
You can find it anywhere.

—Selected.

CHAPTER 26

SECRECY

The Gadianton Robber Band

"A still tongue maketh a wise head" is an old adage that is often repeated and in which there is much truth. As children, we have all been told, especially when company is present in the home, "children should be seen but not heard."

Many have been led into trouble because they have talked too much. Talking is a very delightful exercise for most people. To a few, much delight is found in telling that which passes around in confidence. One person says to another, "Mrs. So and So told me the other day something interesting about Mrs. So and So, but, for goodness sake, don't say I told you!" In this manner scandal is spread like wildfire, and often does a great deal of damage. Strange to relate, truth does not always spread with such readiness. Because this has occurred so many times in the world another very true saying is often repeated, namely, "Scandal travels half way around the world while truth is getting its boots on."

It is important that one acquire the ability to decide when it is best to talk and when it is best to keep silent. It is equally important that one should develop the ability to decide what should be talked about and what should be kept secret. There will come a time to all of us when we shall hold in mind a secret. Many of us promise never to tell a certain thing if only the one who knows about it will reveal it. Many reveal it to us. When once under promise, we are morally obligated to keep the secret. In this connection a very important problem arises. It is this: After one has promised not to tell a thing and then it develops that for the good of everybody it should be revealed, what should one do?

It sometimes happens that one individual will reveal to a group of individuals the same secret. It becomes known that each of the group becomes aware that the

others have the same secret but none of them feels at liberty to talk about the thing in question because all are under promise to keep the secret. Here we have a condition that is very likely to develop into a secret order. If an order is formed, each is bound under certain penalties never to reveal the secrets of the order.

Whether the secret order is good or bad depends very largely upon its purposes and its influence upon the members. Usually, we have more freedom if we are not bound by the covenant of any order. Much has been said, both for and against secret orders. Some do not like them, others do. On the whole the church to which most of us belong does not sanction them. In fact, it is much opposed to its members belonging to any secret order.

In Book of Mormon times secret orders were established and became a very great hindrance to the church and the government. The names of two men, Kishkumen and Gadianton, appear prominently in connection with these secret orders. These are described as being very cunning men. They were clever in devising schemes for the accomplishment of the things they wanted done. These men wanted power and wealth. They did not proceed to get them as honest men should do. Power, as you know, is to come, if it comes at all, through its proper course, through the appointment of proper authority or by the vote of the people; wealth, by the road of honest endeavor. Kishkumen decided that the best and quickest way to achieve these ends was to form a secret order by binding men together by a secret oath. He then moved them to action by the promise of gain. The wealth and power they were to receive was to be attained through murder and plunder. All the members were to be protected by the other members.

It is clear that only wicked people would want to belong to such a group. However, Kishkumen found plenty who would join him for they wanted wealth and power more than they wanted anything else. Kishkumen himself went forth, even to the judgment hall, to slay the chief judge. Here he met a servant of the chief Judge who was honest and loyal and as clever as was Kishkumen. This loyal servant thwarted the designs of Kish-

kumen but not without a physical struggle. In the struggle the robber was slain.

After the death of Kishkumen, Gadianton, the strongest member of the order, was chosen as leader. He became so powerful and efficient that the band was named after him. In subsequent Nephite history the secret order was often referred to as the Gadianton Robber Band.

For a long time only Nephites joined it. Later, however, as the communication between Nephites and Lamanites became closer, the Lamanites joined it also. It grew to be a very powerful organization. The members maintained themselves through plundering the honest people of both the Nephites and the Lamanites. Many times they obtained control of certain branches of the government. When they gained civil power they ran the government to get gain for themselves.

Finally they became so strong and so destructive that the armies of the Nephites were sent against them. The war that resulted was one of the most terrible in the Nephite history. The robbers lived in the mountains and thus had the natural protection which the mountains afforded. The Nephite generals were too wise to attack them in their strongholds, so they devised a scheme to get them into the open country where they hoped either to capture or to slay them.

The plan which the Nephite general devised was executed by having the Nephites gather all their grain and cattle and food supplies generally into fortified cities. The people, also, withdrew from all their lands where the robbers were most troublesome. This left the robbers nothing but the wild game of the wilderness to live upon.

The Nephites and the Lamanites who had joined them laid by enough provisions to last for seven years. Behind their fortifications, the Nephites awaited the attack of the robber band. After about one year of waiting the robbers came out of their hiding places prepared for battle. The Nephite historian writes as follows concerning this event:

"Great and terrible was the day that they did come

up to battle, and they were girded about after the manner of robbers ; and they had a lambskin about their loins, and they were dyed in blood and their heads were shorn, and they had head plates upon them and great and terrible was the appearance of the armies of Giddianhi* because of their armor, and because of their being dyed in blood.”

The battle that followed was a fierce encounter. Finally the robbers were beaten and were compelled to retreat.

After three years they came again, not because they wanted to, but because they were compelled to or starve, for the wild game was nearly all gone. They laid seige to the fortified cities, but to no purpose. Having failed in this, they attempted to retreat into the land northward. The Nephites, learning of their designs, placed an army by night in front of them and when the robbers began the next day to move forward they were followed by a second Nephite army. Thus by strategem the robbers were surrounded and therefore at the mercy of the Nephites. In the battle that followed the robber band was destroyed.

Their secret plans and designs, however, did not perish with them. In a few years other secret orders were formed after the pattern of the Gadianton bands with the same oaths of secrecy and the same designs and purposes. The prophets warned the people against them, which warnings were not heeded. Toward the end of Nephite history, the secret order became the one great cause of the wickedness of the Nephites, and the overthrow of the government and destruction of the Nephite people. Their history remains as a solemn warning to those who would unite themselves with any secret order whose purposes in any way interferes with their pursuit of righteousness and liberty.

*At this period the robber band was lead by Giddianhi.

Questions and Problems

1. Make a list of the advantages which the secret order provides that can not easily be obtained by other kinds of institutions.
2. Do you consider the ability to keep a secret a virtue or a shortcoming?
3. How was it that the Gadianton robber band caused so much trouble among the Nephites?
4. What secret orders do you know about? What are the main objections to joining them?
5. If we are asked to join a secret order of any kind, what should our attitude be?

CHAPTER 27

ANTICIPATION

Mormon and His Book

There is an old saying that "Anticipation is better than the realization." The writer is sure that some of his readers will question the truthfulness of the old saying. He has often questioned it himself. Yet, experience has shown that there is a lot of real joy in living in anticipation. For example, let us suppose a group of us were going to take a day's excursion into the mountains. Adequate preparation must be made by way of getting suitable clothes ready, cooking food for the lunch, etc. As the work of preparation goes forward, in imagination those participating talk of the journey—they visualize many of the details. If they have been to the place before, pictures of former scenes come before them. These are lived over again, but in recollection many of the unpleasant incidents are often eliminated and others of a more pleasurable character, experiences which are hoped for, are substituted. All in all these anticipated experiences are very pleasurable. It sometimes happens that the real experiences are attended by many details that are tiring and often distressing. This of course detracts from the pleasure. As suggested above, these are eliminated in imagination.

Many of the joys of life come to us as we anticipate the future. We build castles and live in them all in imagination. To live in anticipation is to live in the atmosphere that impells us to do our best. The ability to anticipate the accomplishment of good and worthy things, is something that is to be cultivated. It is one of the abilities that impells us to do our best. It is one of the abilities that impells us to strive. It has characterized many great men of whom we have read or with whom we may have been acquainted.

In an earlier lesson we were informed as to the way we obtained the Book of Mormon. The material that is

now in the Book was engraved upon plates of gold. These plates were made by Nephi after whom the nation was named. As he wrote his record he was thinking of the time when it would be translated and given to other people and serve as a means of bringing them into the fold of Christ.

The plates passed from one man to another for nearly a thousand years. In the meantime, many prophecies were made concerning the plates and the engravings thereon by men who anticipated the use they would be to future generations of their own and other peoples. What joy these good men experienced as they anticipated the rejoicing that would come into the lives of those who, at some distant period, would read their contents and discover that therein is the fullness of the Gospel as it was revealed to the Nephites!

Jesus' visit to the Nephites was followed by about three hundred and fifty years of perfect peace. The people all belonged to the church of Christ. They were not known as Nephites and Lamanites, but as the children of Christ. The record says that they held all things in common* and never could a people be more prosperous and happy. If one is to judge from the length of the record covering this period one must conclude that but little record was made during this time. In the meantime the plates were carefully preserved and upon them was recorded at least the most important events.

Near the close of the period the people became very rich and, because of their riches, pride—a pride that precedes a fall—entered into their hearts. This pride caused the people who harbored it to separate themselves from the main body of the people of the church. The old secret orders which, centuries before, had brought upon the people much trouble and sorrow, began again to be established. The records give a vivid picture of all of these things. This picture should have served as a solemn warning against pride and secret orders, but in spite of these warnings, the people rushed forward into a condi-

*Let the student inquire of the Bishop or of parents as to the meaning of this expression.

tion which to the prophets seemed to presage sure destruction.

These men made a brief record of their teachings an abridgment of which we now find in the closing books of the Book of Mormon.

Finally two great parties arose. These were called the Nephites and the Lamanites. With their organization and struggle for control there were revived all the old traditions and hatreds that characterized the attitude of the people earlier in their history. This bitterness and strife led to war. For many years civil war raged. Neither side seemed able to gain lasting control. Through these periods of terrible struggle the church was broken up and but few remained with the testimony of Jesus in their hearts.

One of these, a disciple of the Lord, was called Mormon. He was a good man, a scholar and a leader. He was given command of the Nephite forces when very young.

The continuous round of warfare and bloodshed that prevailed on every hand caused this brave young general much distress. This, however, was not his greatest cause for sorrow. His own people were wicked. They would not rely upon God and secure His help in their troubles. In connection with others he warned his people of the impending doom that awaited them if they did not repent. On the one hand, he anticipated the joy that would come through victory and the triumph of right if they would repent; on the other, the sorrow and destruction that awaited them if they persisted in their wickedness. In the first case his anticipations were vain. He led them forth to battle in their wickedness and in their weakness. As a result, the Nephite armies were defeated many times.

After a long period of this unsuccessful warfare he observed that his people were becoming more wicked. Under these conditions he determined to lead them no more. He resigned his position in the army and withdrew from his people. In this self-exiled condition he reached a very important decision. The Lamanites were determined to destroy the Nephite records, if they could only

get hold of them. This, Mormon and the prophets knew, but they had faith in the marvelous power of God to preserve that which He willed to preserve; so they prophesied that they should never be destroyed if those who kept them were faithful in keeping the commandments of God. Mormon fulfilled these conditions, so with confidence he trusted in his own ability, with the help of the Lord, to keep them securely.

During months of seclusion he was inspired to take other plates which we may call the Plates of Mormon, and upon these inscribe an abridgement from the large plates of Nephi, which contained a record of the kings and the rulers, or a civil history of the people.

During the work of abridging, he discovered a small set of plates among the many records he had access to. On examining these, he discovered that they had been made by Nephi, the Nephites' first great king. They contained so many important and interesting things that Mormon, being inspired of the Lord, decided to bind these small plates with his own abridgment. After this was done, he decided to bury this book in the earth in such a manner that only those to whom the hiding place should be revealed could find it. The chosen place for concealment was the western slope of the Hill Cumorah. Here in a stone box which had been made for the purpose he buried them, together with the Urim and Thummim which the Nephites had and which they had employed for interpreting ancient and strange languages.

As to the hiding place, no one was informed save his young and valiant son Moroni. This boy, though but twelve years of age, was told by his father that the terrible wars that were then raging would finally result in the entire destruction of the Nephite nation. He was promised, however, that he alone would live to see the end of this people, and was told that after their destruction he was to go to the hiding place, take out the plates and record the last sad story of the destruction of his people.

Mormon then repented of the resolve he had made never to help his people again. He resumed once more the command of the army and tried to subdue the enemy

and establish peace in the land. This task he undertook without much hope of success, for his people had not repented.

Several years of miscellaneous fighting passed and finally the period for the beginning of the end came. Mormon gathered a large army in the south of the land and there gave battle to the Lamanites. The tide of battle turned first in one direction and then another. Finally it swept the Nephites out for they were defeated. Mormon then prepared for the last final struggle. He petitioned the Lamanite general for a three year period of armistice during which time he intended to gather his forces for final battle. This request was granted. In the meantime Mormon gathered his forces in the northern part of the land and chose the battle ground at Cumorah. His great army was organized into units of ten thousand men. A general was placed in command of each unit. Moroni, grown to manhood was given command of one of the units.

The organization being completed the final preparations were made for the last struggle. The Lamanites were the aggressors. They attacked along the immense battle line. Day after day the battle raged. As the days passed the Nephite forces were gradually reduced.

At last Mormon with the mere remnant of his mighty army fell on the field of battle. Moroni also fell, wounded, but the Lamanites in their final survey of the battle field in quest of those who might yet be alive, passed Moroni by. Nightfall brought the opportunity for escape. He secluded himself, bound up his own wounds, and lived to fulfil his father's decree.

Moroni not only fulfilled the desires of his father, but he also recorded on the plates of Mormon an abridged record of Ether who had written a brief history of the Jaredite people. This people had inhabited this continent, had become a mighty nation, and had perished on the identical battle field upon which the remnant of Nephite greatness had perished.

After this work was completed Moroni makes this last sad record:

"Now I, Moroni, after having made an end of abridging the account of the people of Jared, I had supposed not to have written more, but I have not as yet perished; and I make not myself known to the Lamanites, lest they should destroy me. For behold, their wars are exceeding fierce among themselves; and because of their hatred, they put to death every Nephite that will not deny the Christ. And I, Moroni, will not deny Christ; wherefore, I wander whithersoever I can, for the safety of mine own life.

"Wherefore I write a few more things, contrary to that which I had supposed; for I had supposed not to have written any more; but I write a few more things, that perhaps they may be of worth unto my brethren, the Lamanites, in some future day, according to the will of the Lord."

Here we see a sublime faith that enabled a great man to look into the future with such anticipation that he could see the very thing that he was then doing redounding to the salvation of those who had visited destruction upon him and his people.

He then wrote, "And now I bid unto all a farewell, I soon go to rest in the paradise of God, until my spirit and body shall again re-unite and I am brought forth triumphant through the air, to meet you before the pleasing bar of the Great Jehovah, the eternal Judge of both the quick and dead, Amen."

Thus closed this great record. The plates were again replaced in the stone box and sealed up to await the day when Moroni, by command of God, should deliver them to Joseph Smith, the great prophet of the latter day.

Questions and Problems

1. Give several examples in which people of your acquaintance have lived in anticipation.
2. Why is it a good thing to anticipate the future and the relation of what you are now doing to your welfare in the future?

3. Why were Mormon and Moroni so much concerned about the records on the gold plates?
4. Locate Cumorah.
5. Show that Moroni lived in anticipation even to the last of his days.

CHAPTER 28

REVIEW

How to proceed with the review:

1. Read all the suggestions in this review lesson.
2. Make a list of all the qualities that have been discussed and illustrated.
3. Memorize this list.
4. Learn the lesson headings (Section I).
5. Familiarize yourself with the main thoughts in each lesson (Section II).
6. In Section III you will find a statement of the aim of each lesson.
Associate these with the qualities that have been emphasized.
7. Fill in the blanks in Section IV.
8. Answer the questions in Section V.
9. Read lesson 15 and try to recall the entire course.

SECTION I

Lesson Headings

- Chapter 16. Concern for Others: Ammon and His Brethren Go on a Mission to the Lamanites.
- Chapter 17. Steadfastness: Ammon, Lamoni, and his people.
- Chapter 18. Patriotism: Moroni the Fearless Young Commander.
- Chapter 19. Submissiveness: Amalickiah, the Man Who Failed.
- Chapter 20. Faith. Helaman and His Army of Boys.
- Chapter 21. Rowing Against the Stream: Alma, the Founder of the Church.
- Chapter 22. Rising Above One's Faults: Alma, the Great High Priest.
- Chapter 23. Repentance: Corianton, The Wayward Son.
- Chapter 24. Caution: Korihor, The Anti-Christ.
- Chapter 25. Assurance: The Achievements of Nephi and Lehi.
- Chapter 26. Secrecy: Gadianton Robber Band.
- Chapter 27. Anticipation: Mormon and His Book.
- Chapter 28. Review.

SECTION II

The Main Thoughts of the Lesson

Lesson 16. Ammon and his brethren found joy and their own salvation through their concern for others, which impelled them to go and preach the Gospel to the Lamanites.

Lesson 17. Ammon, Lamoni and his people were steadfast in keeping their obligation with the Lord and their fellowmen, though at times it seemed that it would cost them their lives to do so.

Lesson 18. Moroni, the fearless young general, inspired patriotism in the hearts of his people by his own example of patriotic devotion to the interests of his country.

Lesson 19. Amalickiah failed in his life's mission because he would not be submissive to the powers that should have controlled him. Neither God nor His servants can use men who are not submissive.

Lesson 20. The faith that impells people to do their best in a good cause inspired Helaman and his army of boys to stand with fortitude against the Lamanite forces and finally turned the tide of battle in favor of liberty.

Lesson 21. Alma, forsaking the pleasure incident to the ease and luxury of the king's court, encouraged many people to forsake their sinful ways and won for the Lord all who were willing to row against, rather than drift with the human tide.

Lesson 22. It is an evidence of strength and greatness to prove one's self larger than one's faults by rising above them.

Lesson 23. Even the wayward, through repentance, may regain the confidence of those who once trusted in them.

Lesson 24. Had Korihor been as cautious as he was bold, he might have been a power for good rather than evil.

Lesson 25. With assurance in their hearts in the power of the Gospel to bring peace to a war stricken nation, Nephi and Lehi went forth to preach to the enemies of the Nephites. Their labors were crowned with success.

Lesson 26. The secret order of Gadianton and his robber band had in it the power which the Evil One used to destroy the Nephite nation.

Lesson 27. Mormon's sad hours were made brighter because he anticipated the joys of a better day when men would love the Lord.

SECTION III

Lesson Aims

- Lesson 16. To develop the attitude that leads us to have concern for others.
- Lesson 17. To show that honor comes to those who are steadfast in keeping their obligations with God and their fellowmen.
- Lesson 18. To inspire the reader to emulate Alma's example in his devotion to his country and the cause of liberty.
- Lesson 19. To cultivate the disposition to be submissive when submission is a virtue.
- Lesson 20. To cultivate a living faith that will become a great factor in the success of anyone who has a great task to perform.
- Lesson 21. To show the folly of drifting when rowing achieves the greater purpose.
- Lesson 22. To cultivate an attitude that will impel the reader to develop the habit of rising above his faults.
- Lesson 23. To show that there is no joy in sin. It is repentance that brings the greatest reward.
- Lesson 24. To encourage a disposition to be cautious in all the affairs of life.
- Lesson 25. To reveal the possibilities of achievement awaiting those who undertake their tasks with the assurance that they can succeed.
- Lesson 26. To develop an attitude that will impel the reader to avoid joining secret orders.
- Lesson 27. To convince the reader of the joy that awaits those who develop the ability and disposition to anticipate the coming of better things.
- Lesson 28. To help the student to recall the materials presented and to inspire him to apply the truths learned in the building of a noble character.

SECTION IV.

What I have Learned from Each Lesson

Lesson 16.	.....
Lesson 17.	.....
Lesson 18.	.....
Lesson 19.	.....
Lesson 20.	.....
Lesson 21.	.....
Lesson 22.	.....
Lesson 23.	.....
Lesson 24.	.....
Lesson 25.	.....
Lesson 26.	.....
Lesson 27.	.....
Lesson 28.	.....

SECTION V. Questions and Problems

1. Which of the aims stated in Section III do you think the most significant? Why?
2. Which of the qualities mentioned in Section I do you think the most important? What must one do to develop it?
3. Make a list of the names of all the Book of Mormon characters discussed. Which of these do you like best? Why?
4. How many pages of the Book of Mormon can you read in thirty minutes? At this rate how long would it take you to read the book? If you were to devote fifteen minutes a day to reading the Book of Mormon, how long would it take you to read it?
5. What is there about the Book of III Nephi that you enjoy?
6. In imagination, reconstruct the following scenes. After this is done, give the class a word picture of the same.
 1. Ammon and his brethren leaving Zarahemla.
 2. Moroni with his "Title of Liberty" in hand kneeling in prayer.
 3. Helaman and his army of boys leaving Jershon.
 4. Corianton returning to his father.
 5. Lehi and Nephi at the prison.
 6. Moroni hiding the plates of the Book of Mormon.

PART III

SPECIAL LESSON NO. 1

The Sign Is Given

Characters

Leading citizens. Citizens.
An Elder of the Church. Church Members.
Nephi. Chorus.
Time—At the Birth of Christ.
Place—Zarahemla on the American Continent.

Scene One

Scene. One of the principal streets in the City of Zarahemla. Two men, one a leading citizen, the other a prominent elder of the Church are seen walking along the street. They are engaged in a heated discussion of a matter of great importance. They pause at a point where two streets cross. The leading citizen with great earnestness says:

"But I tell you the time is past!"

Churchman—"Where did you get your information?"

Citizen—"It was given out by one of the chroniclers."

Churchman—"I have been told there is a disagreement even among the chroniclers as to the time."

Citizen—"I know, the people of the Church who keep a chronology insist that there is at least one more day. But you must know that the people of this city are but little influenced by anything that comes out from the Church."

Churchman—"But is it not true that many of the signs which Samuel predicted have already been given?"

Citizen—"It is true the Church maintains that certain unusual things have transpired."

At this point the conversation is interrupted by a third citizen who approaches and says,—

"Have you gentlemen heard the latest report?"

First Citizen—"No, what news do you have?"

Second Citizen—"As I passed the town hall a great crowd was coming out. Much excitement prevailed. A friend of mine who was there said that a resolution had been passed authorizing the chief judge to raise an army of citizens to put to death all who believe in the preaching of Samuel the Lamanite and especially in the sign which he predicted would be given of the birth of one whom he called Christ."

Churchman—"Was there no opposition to such a move?"

Second Citizen—"Indeed there was much opposition by certain people whom they called Christians also by people who denied that they were Christians but who felt that to do such a thing would be going much too far."

First Citizen—"When is this order to be carried into effect?"

Second Citizen—"Tomorrow at ten o'clock! Many were so eager for the organization of the army that they volunteered, there and then, and declared that they were ready for duty."

Churchman—"An army of citizens! A mob! That's what it will be. The execution is to be a slaughter! I believe that Samuel told the truth. The first man who raises his sword to execute that order upon me will find that I too have a sword which I have wielded many times in defense of the liberties of this people. It shall fall heavily upon the neck of him who passes my threshold with intent to take from me that for which I have fought."

Scene Two

An opening in a wood. It is evening. A sad and lonely man appears in the opening. He looks about to make sure he is alone. After assuring himself that he is alone he kneels by the stump of a tree which serves as an altar. He prays. After a time he raises his voice and says:

"Holy Father, thy people are in great danger. This is the day thy servant Samuel predicted the sign of Christ's birth should be given. The unbelieving and wicked hold Thy people in derision and on the morrow

have determined to slay all who believe in and look forward to the sign of the birth of our Redeemer. Come to the rescue of Thy people."

Nephi pauses and all is still. Presently out of the stillness a voice is heard. A divine influence comes upon him. A holy light shines about him. The voice says:

"Lift up your head and be of good cheer; for behold, the time is at hand, and on this night shall the sign be given. And on the morrow come I into the world."

Scene Three

Scene, the market place.

Time, Midnight.

The streets leading to the market place are filled with anxious people who are pressing forward to join the already large crowd in the market place. The sun has long since disappeared, but the night is as light as day. Some are terror-stricken and falling upon their knees make vain attempts to pray. Others are joyful and happy.

First Citizen—(Speaking to a group of men about him): "This certainly is a very unusual occurrence! It is now the hour of midnight and yet it is as light as at noon day."

Second Citizen—"And the sun is not shining. From whence cometh the light? There are no stars, no moon, the very course of nature seems to have been changed."

Third Citizen—"Doom's day must be at hand!"

First Citizen—"Doom's day! Doom's day comes with darkness and gloom and this is as bright and peaceful as the dawn of a new day."

As the crowd converse a bright body similar to a large star appears in the western skies and gradually moves eastward. The multitude in the market place turn and gaze steadfastly upon the moving body. Just why it should move eastward is something they can not understand. As they gaze in wonderment a divine peace fills their souls. Presently they hear strains of music. It increases in volume until the whole heavens seem to be resounding. The music ceases and they hear angel choruses singing:

Glory to God on high,
Let Heaven and Earth reply,
 Hosanna to the Lord!
Christ to earth has come,
As the Babe of Bethlehem,
 Glory to the Lord!
This earth shall be his home
Here he will erect his throne,
 Praises to the King!
The Law He shall fulfill,
He is the Great Emanuel,
 Praise ye His name!
These signs His birth proclaim
Jesus Christ shall be His name!
 Amen forever more!

As the singing becomes fainter a concourse of angels are seen following the star to the eastward. Nephi, now standing in the midst of the multitudes, says,—

“The time is now fulfilled. The prophecies of all the holy prophets from Nephi to Samuel concerning the coming of Jesus Christ to His own in Jerusalem are to be fulfilled. Tomorrow He will come into the world to bring peace to men of good will and salvation to all mankind. The faith of the people of His Church has not been in vain. In the midst of these great signs of His birth so clearly foretold by Samuel the Lamanite I call upon all of you to repent and believe the prophecies. As truly as have been the fulfilment of the things predicted concerning His birth, even so also must be the fulfilment of the predictions concerning His death. Go to your homes. Ponder the things which you have both seen and heard and prepare yourself to enter into His kingdom and to receive Him when He comes unto us.”

As Nephi ceases speaking the multitude slowly turn their faces toward their homes and depart in silence.

SPECIAL LESSON No. II

AFTER THE DARKNESS CAME LIGHT

"The Light and the Life of the World"

Time of the story: Fourth day of the first month of the year 34.

Place: City Bountiful, in America.

In the city of Bountiful a throng of people had assembled. Other throngs were wending their way toward the city from every direction. In the midst of the city stood a magnificent temple on an elevation which afforded those who stood near the temple a commanding view of the landscape as far as the eye could see. Already a small group of people which was continually being enlarged, had assembled near the temple. On the faces of the people was a look of astonishment as if something very unusual had happened. Usually, as people assemble in groups there is a tendency to converse. This group, however, furnished the exception to the general rule. The stillness of the place, the bright sunshine, the balminess of the air all contributed to an environment that, under ordinary circumstances, would have filled all with joy. The thing to be remembered is that while this was but an ordinary group of people, the behavior of the group was quite extraordinary. Something, it seemed certain, had occurred that was so unusual as to fill all with awe and wonderment.

As the crowd gazed in meditation, an old man leading a small child by the hand, approached. In his other hand he bore a staff upon which he leaned heavily. His face wore an anxious expression, his hand trembled, and the limp in his walk revealed a recent injury. As he spoke his voice was feeble and revealed much emotion which would otherwise have been concealed. As he drew nearer the crowd, he was recognized by an old friend who remarked: "The Lord be praised; hast thou weathered the storm?" Whereupon the old man replied, "Is that you, Lemuel? Weathered the storm did you say? The

storm has weathered me sure enough. I have now lived in these parts more than eighty years, and I have seen many a storm, but, upon my word, never have I seen a storm like the one we have just passed through."

"But your folks, how are they?"

"Indeed, man, I have much anxiety concerning them. You know they are pretty well scattered."

The old man was much moved by the thought of his own people. He had only given expression, however, to the unexpressed anxiety of practically every other person in the group.

Communication in those days was slow. Under normal conditions, it took much time to get in touch with people who lived in other cities. All of these people, though anxious, were hoping for the best while waiting for the news.

By this time the old man had reached the outer edge of the crowd. The little child he was leading by the hand became very much discontented and began to cry. The old man did his best to comfort her but his efforts were unavailing. A lady of the group came forward to assist him. The child drew away from the lady and clung tightly to the old man.

"You know, lady, I am seeking her mother. Since the child's father died, her mother has been living with me. During one of those awful earthquakes which were so frequent during the storm, our house reeled so terribly that we were fearful it was going to be thrown down. In our fright I seized the child in my arms and we all rushed into the street. Just then that terrible wind struck our quarter of the town. People were literally forced before it. In the darkness, we were unable to recognize any one, but from the crying and wailing of the people I fear many were badly hurt. Under these circumstances we became separated and I have since seen nothing more of the mother."

"Poor little girl," said the lady. "Your mother will come bye-and-bye."

The people then began to converse about the great storm and what had actually taken place. One person told how his house had been blown into the street; an-

other how his family had escaped death by taking refuge in the cellar; another how narrowly he had escaped being crushed as a great building near which he was standing, crashed to the earth. From the stories of the people it was certain that the City of Bountiful had been greatly damaged.

As they conversed a rider on horseback came in great haste as if bearing news of great import.

"Have you heard what has happened to the cities by the sea?"

"We have had news from none of the cities. What have you learned?" asked a man who seemed to be speaking for the group.

"I must say, sir, I know but little. I rode in from the open country intending to go to the City Moroni. As I pursued my journey, the face of the land was so changed I was hardly sure of my course. Where I expected to find the best road, there I found traveling almost impossible for the roads were broken up and everything was turned upside down. In time, I came near to what I supposed would be Moroni. As I descended the elevation overlooking the city, I saw only a lake. The whole valley seemed to be filled with water."

"But are you sure you were overlooking the valley of Moroni?"

"I am sure of this, sir. Here and there I saw the towers and steeples of some of the large buildings and churches projecting out of the water."

The old man was greatly moved as the carrier related this story.

"Two of my sons dwelt in that city," said he as his hand shifted nervously up and down the staff which supported him.

"I thought I should have been able from where I stood to see the city of Jacob," said the rider. "I have seen that city many times from that point. To my astonishment, however, where once was a level plain upon which that beautiful city stood, I beheld, as it were, a great mountain. No signs of a city could I see. It seems to have been swallowed up in the depths of the earth."

The old man slowly shaking his head, said with a

deep sigh: "The only other son I had lived in that city."

"The ordinary person would have been overcome with grief but all he said as the people sought to comfort him was, "God's ways are just"!"

The story which the rider told caused much commotion among the crowd. Some doubted, but the details were overwhelmingly convincing.

In the midst of the excitement resulting from the experiences through which the people had passed during the terrible storm and the three days of darkness, they were silenced and awed by sounds which reached them from above. All eyes turned in the direction of the sound, but they could see nothing, neither could they understand notwithstanding the sound was a voice as if some one were speaking.

Twice the sound reached them. It was the sound of a voice, not harsh and harrowing, but a small voice and mild which pierced them and caused their souls to burn.

Was it the voice of Jesus Christ? Was this great disturbance in the earth, this destruction and sorrow and death, the signs of His own death and suffering? Was this beautiful morning with all its promise of a better day, an evidence of His resurrection?

The third time that they heard the voice, they understood, and it said unto them: "Behold, My Beloved Son, in whom I am well pleased, in whom I have glorified My name—hear ye Him."

Once more the multitude cast their eyes toward heaven and there appeared a man descending. He was clothed with a white robe. He descended until His feet touched the earth and He stood in the midst of them. The people were so astonished and overawed that they dared not speak even one to another. The personage, smiling upon them, stretched forth His hands and said:

"Behold, I am Jesus Christ whom the prophets testified should come into the world. Behold, I am the light and life of the world."

In order that they might know that He was the Jesus who was slain and had arisen, He ordered them to come and feel the place in His side which the spear had pierced and to examine the prints of the nails in His

hands and his feet. This they did that they might testify that He had come unto them.

After they had all gone forth and seen with their eyes and had felt with their hands and heard His voice and therefore knew of a surety that He was Jesus Christ, they cried out with one accord:

"Hosanna! Blessed be the name of the most high God!"

And they did fall down at the feet of Jesus and worship Him.

Jesus remained with them for a time and taught them many things. He told them of His Gospel and how it was to be a power unto their salvation. He told them of the ordinance of baptism and of the sacrament and what they must do in order to become worthy of the companionship of the Holy Spirit. He healed all who were sick and blind and lame and those who had been injured during the days of calamity through which they had passed in fulfilment of prophecy.

He asked the people to bring all their children unto Him. After the people had complied with His request, He blessed the children. He was so pleased with the faith of the Nephites that He wept for joy. Then the people all knelt down upon the earth and worshipped before Him. He asked them to rise and to look upon their children. As they looked they saw angels of God come down out of Heaven and minister unto them. The glory of God was so abundantly displayed that the children appeared to be encircled about with living fire.

This was a great day for these people. Those whose cup of sorrow had been full because of the calamities that had come upon them now had the cup of joy filled to overflowing for they were almost overcome in their joy in Christ.

Finally the Savior wanted to see their records. They brought them unto Him. As he looked at their many pages He discovered that something He wanted was not recorded and He said unto Nephi:

"I commanded my servant Samuel, the Lamanite, that he should testify unto this people,

that at the day that the Father should glorify His name in me there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And He said unto them, was it not so?

"And his disciples answered him and said: Yea Lord, Samuel did prophecy according to thy words and they were all fulfilled.

"Then Jesus commanded them to make a record of the fact that at the time of His resurrection, many of the saints did arise and appear unto many and did minister unto them.

"Jesus then blessed the people and ascended into heaven."

Notes and Suggestions

The last lesson before Easter should be made interesting and profitable by devoting the time to an oral reading of the foregoing story and to talking about the customs that prevail among us in our celebration of Easter. The children should be led to reflect deeply upon the resurrection and have their minds prepared for a rich spiritual experience on Easter Sunday.

The first lesson following Easter, it is suggested, should be devoted to a consideration of many questions concerning the resurrection. The children should be led to ask these questions. They, no doubt, will ask some which the teacher cannot answer but that should do no harm.

The following lines of thought are suggested:

Where did the resurrection of Christ take place?

When is the resurrection celebrated?

Show from the Book of Mormon that it was really the forepart (10th) of April (see III Nephi, Chap. 8). The Church of Jesus Christ was organized on Christ's birthday (see Doc. & Cov. Sec. 20). This, then, would correspond to their first day of the first month.

Who are to share in the resurrection?

What kind of body will a resurrected person have?

Do resurrected people resemble mortal people?

What kind of clothing do they wear (See Joseph Smith's description of the Angel Moroni's appearance, in the Pearl of Great Price).

Where are resurrected people to live?

In what ways will resurrected people differ from ourselves?

What is meant by the First Resurrection?

Why is the resurrection so important to our salvation?

It would be a very desirable thing for the teacher to invite to this class exercise the bishop or some of the other leading elders of the ward to assist in answering the questions of the students and to discuss their questions with them.

